THE MASQVE OF THE League and the Spanyard *discouered.*

Wherein,

1. The Leagne is painted forth in all her collours.
2. Is shawen, that it is not lawfull for a Subiect to Arme himselfe against his King, for what pretence so euer it be.
3. That but few Noblemen take part with the enemy: an Aduertisement to them cõcerning their duties.

TO MY LORD, THE CARDINALL OF BVRBON.

Faythfully translated out of the French coppie: printed at *Toures* by *Iamet Mettayer*, ordinarie Printer to the King.

PATERE, AVT ABSTINE.

Wt fo 1102.

AT LONDON,
Printed by I. Charlewoode, for Richard Smyth, and are to be sold at his shoppe, [illegible] Woodstreete of Paules.

Arm. I. p. 37. n. 38.

TO THE RIGHT vvorſhipful Miſtris *Dorothy Edmonds*: one of the Gentlewomen of her Maieſties moſt honourable priuie Chamber.

(*)

All happineſſe in this life, and in *the world to come hartily wiſhed.*

Your worſhips in all dutie to commaunde.

R. Smyth.

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TO MY LORD, TH

moſt honourable, reuerende an

religious Cardinall of *Burbon*: Prince *of the bloode.*

MY Lord, being d
ſirous to warrant a
protect my ſelfe, fro
the iniurie and repro
of falſe French-mẽ, v
der your inexpugna
ſhielde, that are ſo great a Prince and Prela
moſt faithfull to God, the King & the eſta
which by diuine grace is now (though w
mighty and trouble-ſome trauerſes) in yo
moſt noble and royall Houſe: your gener
ſitie and kindnes, excuſing me frõ the tear
of ouer-bold; prouoked me, peraduentu
ſome-what raſhly (hauing enterpriſed wi
out your knowledge) to addreſſe this c
courſe to you. For this cauſe, to with-ſtan
ſuch as will immediatly cry nothing but l

ique, vnder shadow of making passage to
h, as being cloaked with the habit of holi-
es & religiõ: betray God, to whose seruice
ey are vowed, in sporting with their swords
the seruice of the deuill, father of dissenti-
, and author of blood-sheds and murders.
herby we may euidẽtly discerne, that they
ue no part of religion but the habit, & that
y abuse their profession, seeing that with-
t any feare of God or the Magistrate, & to
great disgrace of Christian religion: they
mbat for the earth with material Armes, &
t for heauen with spiritual forces. I beseech
good men, that duly vnder this habit make
ofession of Christian Catholique religion,
t to make a scandale of it, seeing that kee-
g this pure whitenes, the humility & sim-
city of their forefathers, & not contending
war otherwise then vnder the Ensigne of
rist Iesus, they cannot heere sustaine any
derance: protesting, that hetherto I haue
d in Christian religion, & therein wil per-

seuere

ſeuere ſo long as God giues me grace.

As for the reſt of my diſcourſe, touchi
the prayſes and Trophies of our victorio
Prince, & the obedience (which I haue pr
ued by ſcripture) his ſubiects owe him of d
tie, what-ſoeuer pretence the Leaguers o
poſe: I thinke there is no one, if he be not
uer paſsionate, an Anti-catholique or Sp
nyarde (as are theſe zealous murderers a
theeues of the rebellious vnitie) that can
will ſpeake againſt it. If there be any one
hardy, as dare produce any falſe inductio
on the behalfe of the rebellion of theſe fa
French-men, to beate down the eſtate roy
or to vſe any collour againſt your royal ho
(which they attache with a falſe ſemblance
ſhew of religion) by eſtranging, or ſtayni
the French Nobility, that ſtand in defence
theyr King: the ſword of this great and ma
nanimous Prince, put into his hande by t
higheſt puiſſaunce, ſhall quayle (by his ayd
all ſuch ſhyfts, ſcourge the Rebels, vp-hol

s estate, and preserue the flourishing No-
esse, that with so good hart doe follow his
ruice.

And if these Armes will deigne to admit
e assistance of the penne, there are so many
rned and faithfull for his Maiestie, as soone
ill dysprooue such false propositions: God
ding, whom (my Lord) I pray to preserue
d keepe you, as an ornament and piller of
s Church, the good of this estate, so vexed
d afflicted by the Stranger: as also the ma-
ging of his affayres (which so neerely con-
rnes you) for the seruice of his Maiestie.

From *Toures* the 27. of February. 1592.

Your most humble,
obedient and affectionate
Seruaunt.

L. T. A.

THE MASQVE OF THE League and the Spanyard discouered.

THE Tyrant of Spayne, gaping and watching a long time for the inuasion of Fraunce, and generall ruine of the French, working (to his own desire) the disorders not long since, and which yet continueth in all the estates of thys Realme. Seeing likewise, that the last of the house of * *Valois* swayed the Scepter, after the death of Monsieur his brother, who was reported to be poysoned; By his owne subtilty, & by the means of hys Agents, Ambassadour, and adhering Pen-

* The King was m red by Iacobi Fryar.

clonars, (whom he hath drawn into a very great and high hope, to his owne profit and their perdition) hath raiſed a League, and thereby engendred Monſters, more horrible and hiddious, then thoſe that (of old) are ſayd to be ſubdued by the valour of *Alcmenaes* Sonne.

It were needleſſe to make further ſearch for newe horrours in the depth of *Lybia*: let mee rather queſtion howe to baniſh hence the crueltie and barbariſme of theſe *Scithians*, *Gothes* by nature, theſe *Moores* & *Sarraſin* Spanyards, whoſe firſt Fathers had theyr originall from the *Gothes*, and from hence thys League (the mother of all miſchiefe) that is heer ſo louingly cheriſhed, had her beginning. Thys *Pandora* hath ſo caſt abroade her poyſons out of her boxe, as the ayre, the earth and men, beeing vnprouided of a counter-poyſon, yea, very neere all things els, are infected therewith. It hath changed in many places, the face of this fayre Monarchie, into an Anarchie or many headed gouernment: it hath ouerthrowne the throne and royall Authoritie, violenced the Magiſtrates, murdered the Prince, peruerted all order and policie, both diuine and humane. It hath made Fraunce a den of theeues, murderers, robbers and ſpoylers, ſuch Monſters hath thys League prodigiouſly brought foorth; among infinite of the very worſt ſort, is ignorance, malice, deceit, guile, hypocriſie, robbing, theft, inceſt, feigned Religion, all kinde of execrations,

erations, murder, ſacrilidge and parricide; thys Witch, engendered by the terror and ambition of the Spanyards, hath made a ſtrange metamorphoſis of a moſt beautifull eſtate.

But GOD the Authour of all good, foreſeeing in mercie ſuch as he made choiſe of: gaue courage to theyr harts to deteſt thys *Scithia*, to flye from thys *Lybia*, whoſe Monſters ſtrangle liuing men, as hath beene known and ſeene: and ſo to come into a ſweete ayre, pure and not poyſoned, vnder the gracious Lawes of their naturall and legittimate Princes. To worke this effect, (a meruaile amongſt them eſteemed of greateſt meruaile) it is his will and pleaſure, that out of a great euill, ſhoulde ſpring and ariſe as great a good, that from a moſt ſtrange conſpiracy of fellons, murderers, and parricides of theyr King, ſhould be raiſed and lifted to the Maieſtie royal, the man, whoſe life this Sorcerer daily ſought to abridge & confound. For heereon did he build, and to this day doth builde all his arteficiall and pernicious deſeignes, thinking heerby at one bit (as it were) to ſwallowe and deuoure the King, (whom the luſtie cutters of this *Medea*, ſcornfully call a * *Bearn-iſh man*) yet in ſted of preuenting, is he placed in the front of the gate of Fraunce, and lifted to the higheſt royalty thereof, through the midſt of many treaſons, and euen (as it were) againſt his owne will, hath God ſeated him in the Empire.

* *Bia*
a nam
ſcorn
they
the K

Thus thinking to ruinate and ouerthrowe at once thys very ſickly eſtate, ready to ſtagger and fall downe vnder the burdenous weight of oppreſsion: the onely and ſoueraigne meane of reliefe is found, and where the very ſtroke of death was directed againſt the hart, heere-hence ariſeth the ſpeciall remedie and medicine of the wounde.

Thou *Circes*, what ſayſt thou? thou horrible *Megera*, what ſaiſt thou? thou foreſpent Sorcerer lyke the ſhadow of death, what ſaiſt thou? canſt thou perſwade thy ſelfe as yet to preuaile by thy enchauntments? are not thy falſe and poyſoned drugs now manifeſtly diſcouered? knowes not each one thy counterfeit diſſembling? are not thy vnderminings preuented? thy blowes rebated? thy ſinnowes ſhrunke vp? holdeſt thou ſtil thys auncient withered *Saraſin* for thy ſupport? putteſt thou thy hope in the Duke of *Parma* and his Spanyards, who by nature vſe crueltie euen towards thine own followers, becauſe they loue the League no better then they doe theyr Kings, in reſpect they are French borne, & but ſerue themſelues with them, onely to reache the higheſt of theyr tyrannous enterpriſe? thinkeſt thou yet to help thy ſelfe with thy Monks coule and hoode, to bath againe thy parricide hands in the bloode royall? VVhat meane is left thee whereby to exterminate thys royall houſe of *Burbon*, iſſued from S. *Lewes*, to whom God in-

ſucceeding.

ſucceeding right hath tranſ-ferred the Crowne?

Thou bendeſt thy browes, thou curſeſt, thou ſpighteſt, and grindeſt thy teeth to beholde all thy Magicke artes deluded, thou art ready to burſt with rage and deſpight, and deafneſt our eares with exclaimes, that thus at laſt thou art kept at a bay. The vertue, the Lawrell, the fortune and victories of our *Hercules* of *Gaule*, the queller of ſo many Monſters thy children, makes thee ready to die with fury, ther are ſo many puniſhments, and ſo many deſerued corrections hammering in thy head. Thy goodly Armies, thy puiſſant forces, nor all thy preſumption wil ſerue to benefit thee, the fields all couered with thy ſtrange men at Armes, in ſhort time will be (as oft heeretofore they haue beene) died and imbrewed in theyr owne vnhallowed bloode, by the ſtrength which the great God of Armies, hath vouchſafed to the arme of our victorious Prince.

How is it, that thou forceſt reaſon? chaungeſt the Lawes, exterminateſt the blood royall, and chaſeſt the true heyres, to place a ſtranger in theyr roome? who can endure this? No, no, the valiant, vertuous, and moſt magnanimous iſſue of S. *Lewes*, with ſo many courageous Princes of his blood, and ſo many worthy & noble Frenchmen: hath both wiſedome, counſell, experience, and the ſword wherewith to defende hys royall houſe, and in iuſtice to correct the iniury that

hath beene doone vnto him.

Magitian, thou lookeſt pale and wan, when I oppoſe againſt thee the force of this *Sampſon*, the counſell of this *Neſtor*, the valour of this *Achilles*, the generoſitie of this French Prince, with the martiall labours and happy fortunes of this *Alcides*. Thou flyeſt (Enchanter) and all thy pollicies faile thee, thy practiſes, thy poyſons, thy parricides, thy incantations, with thy other wicked helps: which can nothing at all preuaile againſt this rock of conſtancie, ſtrength and vertue: but feare conuerteth thy winges to thy heeles, and many times hath forced thee to take a ſhamefull flight.

Thinkeſt thou the encloſement of walles, and Rampiers of Citties can warrant thee? tryumpheſt thou already of two ſmall Townes, which the Spanyards haue taken with ſuch paine and loſſe of theyr men, as the gaines they made thereof was very little: marie the marks of their crueltie there exerciſed (according to their nature) meruailous great? Dooſt thou buckler thy ſelfe with Fortreſſes, Cittadels, and one Baſtillon? vnable are they to ſheelde thee, hauing beene vanquiſhed in field, & glad to flye the battaile with thy newe forces? Wilt thou ward thy ſelfe with walles, and therein put aſſuraunce of thy defence? Our *Hercules* ſhall pluck thee out as another *Antheus*, or ſo ſhut thee vp with his powerfull Arme, as euen there thou ſhalt ſmoother,

ther, and ſo looſe thy life.

Thou ſheweſt thy ſelfe to be ſenceleſſe, rauing, mooued with impacience, and ſtark mad: the fire of thy frenzie makes thee trauaile and torment thy ſelfe; but theſe thy very lateſt behauiours, this heate, furie, frantique feuer and plague, brings thee into a ſprightly reſolution of thy ſtrength, and ſo will foorthwith conduct thee to thy death.

VVhat medicine may ſerue thee in thys mortall malladie? what hearbe can any way releeue thee, whereby thou maiſt reſortifye thy ſelfe, and ſo withſtand our valiant *Hercules?* to what Saint haſt thou vowed thy ſelfe? who ſhall be thy *Æſculapius?* what phiſicall drugges and ſimples canſt thou helpe thy ſelfe withall? I vnderſtand thou haſt gotten a newe Armie of Spanyards, conducted by the Duke of *Parma*, who feares vs with the renowne of his valour, and the taking of one or two ſmall booties, (he hauing notwithſtanding alreadie refuſed the battaile fiue times, becauſe againſt ſo many of the noble and generous French, he durſt not be too prodigall of the liues of vile Moores, the Kings euils, and the very baſe beggers of the Coũtry.) With theſe barbarous *Rodemontes* wouldſt thou diſharten vs, they that gaue ſuccour to the Rebels of Paris, and the Ambaſſadour *Mendoza* of Spaine, or, to terme him more rightly, *The lyar of Spayne:* hee that not long ſince fled with thy

puiſſant.

puiſſant Armie into *Laon*, when hee perceiued himſelfe purſued by his Maieſtie with fifteene hundred horſe, ouer-ſpent and wearied with extreame iournyes: yet perſwading thee he wold deſtroy them all, with ſo many ſtrange powers, as amounted to many Cornets of Spanyards, who like the forces of *Pharao* came to ſwallowe vp Gods people: yet as then enſued, ſo doubtleſſe will he now permit, that they ſhall be ouerthrowne in the Red Sea, which ſhall be made of their owne proper blood.

Thy olde Caballe and couerture of Religion, is as good to thee as nothing, this drugge was long ſince vttered, and returnes thee no profit: the Catholique Noble men that abhorre thee, doe very well knowe, that heerein is no vertue left to ſheelde thee from falling; at thys hooke and line, angling for the eſtates, thou faſtneſt ſundrie licoriſh baytes, of Croſſes, Miters, Dignities, Prelat-ſhips, Partages of Prouinces, Offices, Gouernments, and great prerogatiues, which thou promiſeſt to diſtribute among ſuch, as with thee doe caſt the Nets for ſo rich a Fiſh.

The firſt Fathers of this halfe crowned Iewe, (who to thy proper ruine, and his own aduancement, plucks the hart out of thy bellie) to wit, *Atlas, Oris, Anus, Siceleus, Luſius, Vlus*, (as then in the Pagan Religion) tooke Spayne by the like bayte, feigning themſelues religious, and men of good behauiour; So this olde Foxe, ſeeing

ſeeing himſelfe readie to ſucceede his forefathers, hath practiſed, and doth practiſe the like in the vſurpation of this Crowne, hoping to make a bootie of it, and to tyrannize therein at his owne pleaſure: but that our noble Prince makes him let goe his holde, and ſurrender vp the eſtates he proudlie vſurpeth, namely, the Realme and eſtate of Nauarre, ſometime troden down by *Ferdinand* of Caſtile and Arragon, one of thy Grandfathers.

This *Ferdinand*, vſurped on *D. Iohn* of Albret, the thirtie fiue King of Nauarre, who eſpouſed *Katherine* Siſter to King *Phœbus* the thirtie foure, who died without iſſue, whereby ſhe came to the Crowne, in the yeere one thouſand, foure hundred, eyghtie-three. Then *Henrie* of Albret the ſecond, the Sonne to *Iohn* of Albret, ſucceeded in the right of Nauarre, the yere one thouſand, fiue hundred, and ſeauenteene, & eſpouſed *Margaret* of Fraunce, the Siſter to K. *Fraunces* the firſt. Of this marriage came *Ione*, whom *Bertrand Helie* calleth *Charlotte*, who ſucceeded in the right of her Father, the yeere one thouſand, fiue hundred, fifty-fiue, and was married to the moſt puiſſant and magnanimous Duke, *Anthonie* of Vendoſme, of the moſt illuſtrious and royall houſe of *Burbon*: whereof is left this *Mars* in earth, *Henrie* the thirde of that name, the true ſucceeder in the rights of Nauar, & now by lawfull ſucceſsion, the moſt Chriſtian

and moſt victorious King of Fraunce, the fourth of that name.

Theſe effects make knowne thy pretence to the verie ignorant, thy diſloyaltie, thy ingratitude, & thy impietie (in many places) hath made the people wiſe: they know that the dotage and ſimplicitie of men, is the aſſured foſter nurſe of Tyrants. The bountie and clemencie of our King towardes his Subiects, yea, euen his enemies hath, from a great number, taken away the frontlet of ignoraunce; the Chriſtian & Catholique Religion, floriſheth more among his faithfull Subiects, then els where, obedience there maintaineth it, where cõtrariwiſe, ſuch diſobedience as thou vſeſt, hatcheth nought els but rebellion, breach of faith, and laſtly vtter ruine and confuſion.

Thy Maſque cannot hide thee from beeing noted for a moſt diſloyall and infernall Furie; thou haſt brauely extolled thy ſelfe like a God, thou haſt ſmoothly beguiled the people wyth outward ſhewe of Religion and holineſſe: theſe make thee known for ſuch a one as thou art, & that thou dooſt but lye, when thou tearmeſt thy ſelfe a Chriſtian and a Saint.

The mercinarie tongues of thy falſe Preachers, with all theyr coſenages and impoſtures, are other ſophiſticall wares of ſlender valewe: in that they cannot maintaine thy health, albeit they haue broken and altered the humours of a great

number

number of thy folowers, to make them like and conformable to thine owne. Who ſees not that the Sermons which thou cauſeſt them to make, are *Philippicall* Appologies, and inuectiues? Where is the Goſpell of peace, concord, charitie and loue? Where is the office chriſtian, brotherly kindneſſe, humilitie, deuotion and obedience? Where is the Chriſtian catechizing, or the exerciſe of Gods commaundements? Thou by them preſcribeſt a cleane contrary matter, for thou haſt hired theyr tongues, to thunder foorth a Goſpell of blood, vengeance, diſobedience, and rebellion: ſuch Trouch-men and Trumpeters of ſedition, haue learned of thee to ſpeake, ſo to diſtill into French-mens harts thy golden poyſon, whereof already the Rebels feele the bitter taſte and deadly operation.

Thou haſt thruſt into theyr hands the flaming firebrande, wherewith they haue circled the foure corners and very midſt of Fraunce: and all was wel neere loſt, without the ſuccour of our *Alcides*, who ranne to the water, and would not ſuffer his Houſe and Heritage to be conſumed in the violence of thys fire. They haue annimated the ſimple, (who now are wexen to be deuiliſh partakers, and teatme themſelues zealous Catholiques) to the ſpoyle, maſſacre and totall ruine of theyr Parents, freends, and Countrimen, to receyue therefore in the end with them, the earneſt of diuine iuſtice on

the Iibbets and Gallowes : the ſpectacles and witneſſes whereof, are continually before theyr eyes, for theyr notorious crimes and offences. By theſe kindled fires, haſt thou already murdered one King, and by the ſame purſueſt him that now raigneth, that he beeing ſlaine, and all his race cut off, the eſtate might be tranſ-ferred to thy ſelfe ; a horrible & moſt lamentable caſe, that Eccleſiaſticall perſons will pertake in ſuch enormous foule deedes and treaſons.

One *Iohn de Prochite*, chiefe Authour of the conſpiracie againſt the French-men in the Realme of Scicilie, performed the ſame, beeing diſguiſed in the * habite of a Gray Fryar : and ſo ſollicited and induced the *Scicilians* to the maſſacre of the French, which by them was doone one euening in the Eaſter holy-daies. So thou, like theſe *Prochites*, couered wyth the habites of penitence & Religion, diddeſt compaſſe thy villanie and treaſon againſt our late King, whom thou murderedſt by a *Iacobine* Monke, or rather, to tearme him righter, *A hoodded deuil*, & ſo continueſt againſt the Princes of his houſe and blood, of whom thou haſt ſworne the deſtruction.

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ples.

Thus by Monkes thou iniureſt the eſtate, which thou wouldeſt diſmember, and deuide among thoſe Coniurers, (albeit thy craftie Authour pretendeth otherwiſe) and thus are the faithfull ſubiects to the Crowne abuſed. Vnder

this Masque, what impieties are cõmitted thorow all Fraunce by Monkish Souldiours, who haue changed their former simplicity, pouerty, and humility, into audacious trechery and presumption?

And becauſe the Spaniſh hypocriſie, the ſhadow of their Atheiſme, is one of the principall pillers of thy contriued conſpiracie, and that thou makeſt our men beleeue (by the introduction thou haſt made to the K. of Spaine, who at thys day raiſeth warre in the heart of Fraunce, to deſtroy thee together with the King if he can, after hee hath firſt ſerued hys owne turne with thee:) that theſe Moores are good Catholiques, and theyr followers religious. If any ſuch were to be founde, it were ſhame to deny it, then looke a little on theyr deuotion, and whether the Monachall rage kindled not a notable ſedition in Lisbone, in the yeere one thouſande, fyue hundred and nine, when two bloodie * *Iacobines* parted from theyr Cloyſter, with a Croſſe in theyr hands, (a tricke at this day practiſed among our fyring Monkiſh Souldiours, that beare a Croſſe in the one hand, and a ſword in the other, with Corſlets on theyr backs vnder theyr Cowles, as if Ieſus Chriſt and warre-weapons agreed together, when neuer was he ſeene harneſſed or weaponed amongſt hys Apoſtles and Diſciples,) and ſo dyd they enflame the people againſt certaine

* Two *Iacobines* the procurers foure thouſand and more to be murdered Lisbone.

that were newly conuerted to Chriſtianitie: that they altogether gouerned by their malice and enuie, crying they were but dogs and heretiques, ſlewe forthwith more then foure thouſand; thys beeing the principall ſpurre of thys mercileſſe butchery, that the ſedicious might ſpoyle and make hauocke of the others goods.

The King, who was named *Emanuell*, beeing aduertiſed of this exceeding Maſſacre, cauſed the two aforenamed plagues of the Cloyſter and the Common-wealth to be apprehended, they that had excited this pittifull and bloodie Tragedie, who by his commaunde, were publiquely burned in Ebora: and information beeing gruen againſt the other theeues and murderers, about three-ſcore and tenne of them were moſt iuſtly hanged.

At thys day in Fraunce it is hereſie with the Leaguers, to doe iuſtice on ſuch like naughtie villaines, when as theyr crimes, trecheries, and murders, are as miraculous. An obſeruaunt Gray Fryar, named brother * *Ferdinand de la Place*, wyth other that were hys zealous companions, went ſo faſt as he could to Madrill, to the King of Caſtile: there this impudent and bloody Monke, perſwaded him ſhamefullie to put to death certaine Christians, whom he termed to be Apoſtataes, which afterwarde was found to be moſt falſe. So many abuſes & miſchiefes hath beene committed by theſe counterfeit

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terfeit hypocrites, theſe ſcellerous and hooded murtherers: as not without cauſe, in the yeere one thouſand, two hundred and threeſcore, vnder the raigne of S. *Lewes*, was the order of the begging Friars extolled to the third heauen for theyr profeſsion, yea, they preferred themſelues before all other in holineſſe of life, and ſtoutlie commended their voluntarie pouertie: whereby they prouoked many Prelats againſt them, and almoſt all men that were ſeene in Diuinity. But *Guillaume du Temple d' Amour*, a Doctor of Sorbonne, (being a man of better conſcience then any at thys day of the ſame Colledge, who create the like inſtruments of rebellion by their pernicious reſolutions, and defende the abhominable murder of the late moſt Chriſtian and religious King) with other more of great learning: both diſpiſed and diſproued openly, ſuch Beggers, alleadging, that theyr pouerty was vowed without cauſe, and that he would maintaine ſuch manner of life, to be but a pretext of Religion, and onely fit for ſuch * beggers as deſired to liue in looſenes and idlenes. In the end neuertheleſſe, they got the vpper-hand in their cauſe, by the iudgement of Pope *Alexander*, and the Booke that this Doctor made, (which at thys day remaineth in the Librarie of Sorbonne) was condemned. But ſhoulde not thys Doctor haue highly aduantaged his cauſe, if he had liued tyll now? adding to his plea the impieties,

* The dyſ grace of t begging Fryars, by Doctor of *Sorbonne.*

pieties, parricides, & all sorts of crimes, smoothly hyd and couered (for the present time) vnder the habites of this holinesse.

Thou hast (wretch) brought in and practised another manner of people, that are called Iesuites, * not beggers, but such as make beggers: of whom the scandalles are more secrete, yet much more pernicious then of the other. But why say I, thou hast practised thys bad generation, seeing thou thy selfe art not onely practised, but begotten & ingendred by them? Howe now? mee thinks I heare some one say, belike then thys *Alecto* or accursed League, hath many Fathers? Verie true: the Spanish pride and ambition (as I haue saide) brought it into the world, as a mishapen masse or lumpe, but these turbulent Iesuites, with the *Rodemont* of *Mendoza*, haue so louinglie lycket it, as they gaue it forme, composition, and garments to decke it withall.

Iesuits too proud to be beggers, they rather make beggers to maintaine themselues.

These thou esteemest fit for thy coniuration, or els they are founde to be very necessarie members: to thee cleaue these hypocrites, for the particuler profit of themselues, and of theyr Maister the King of Tyrants, they being all of the Spanish Nation, or at the least issued from Spaine. For about the yeere one thousand, fiue hundred, and twentie-one * *Ignatius de Layola* was the first founder of these Iesuites, (an obstinate enemy to the house of *Albret*, & which

A Spanyard the first authour of the Iesuits.

malice

malice yet continueth in his ſeede) at what time Pampelunę reuolted & the affectionate friends to the royall Houſe of Albret, (from whence deſcended the King, by the late Queene Mother of moſt worthie memory) with thoſe of Foix, as alſo the true heire of the Realme *Henrie d' Albret*: tooke occaſion (by the retreit of the Garriſons of Pampelunæ, that ſallied forth to ſuccour the Gouernours of Caſtile) by reaſon of the warres and deuiſions then beeing, to haue theyr ſecrete intelligences in Bearne and Fraunce. In fauour of whom, King *Fraunces* ſent *Andrew de Foix*, Lord of Aſperraut, the younger Brother to *Odet de Foix* Lord of Lautrech: who gathering vnto him thoſe of the faction of Grammont, tooke the Caſtel of Saint *Iohn* at the foote of the gate. Whereupon, the Duke of Nagera *Don Anthonie Manrique*, ſeeing himſelfe ſo ſuddainly ſurpriſed, and that the Citty of Pampelunæ began to grow tumultuous: ſecretly got forth thereof, and withdrew himſelfe into Caſtile, leauing his houſe to the peoples ſpoyle.

Thys *Layola*, then at the diſlodging of thys Viceroy *Manrique* out of Nauarre, remained in Garriſon in the Caſtell of Pampelunæ, with other Souldiours belonging to the Emperour. It ſo chaunced, that the Caſtel was aſſayled by the people, and the mouth of the Cannon directed by the aſſailants to a certaine place: where, by

hap, it met with thys *Layola*, who had both hys feete bruſed in peeces with the ſtones, that the force of the bullet droue out of the wall, ſo that he fell downe from the height of the Caſtell, & beeing with-drawne, was afterwarde preſerued from death, and hys hurts healed.

Then ſeeing himſelfe thus maimed and vnapt for Armes, he gaue beginning to thys good kinde of people. Let vs not then account it ſtrange, that theſe men ſo deſperatly applie themſelues to remooving of eſtates, eſpeciallie thys heere, conſidering they are come of a Spaniſh Father a warriour, a naturall enemy to this eſtate: whom heerein they follow very perfitlie, but not in change of lyfe. For thys holy Father, beeing thus metamorphozed, could weare no* ſhooes, and therefore went bare-foote, and came for followers firſt to Paris, where beeing vexed by ſome, and relieued by other-ſome; his owne Maiſter, *Peter Fabri*, *Diego Laynes*, *John Codury*, *Claudius Gay*, *Paſquall Brouet*, *Frauncis Xauierre*, *Alphonſus Salmeron*, *Simon Rodrigues*, and *Nicholas de Bonadilla*, ſtudents in diuinitie, he raunged into the rule ordained by himſelfe, each making a vowe of perpetuall pouertie and chaſtity.

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But to them alone I will not giue thys honour, for many other haue trauailed in this high peece of worke, as faithfull ſeruaunts, and counſellers of ſo woorthie Fathers: the bellowes of ambition,

ambition, abortiue ſonnes of the Father of lyes, bringing nothing hether but what they learne of him, and marked with his marke to know them for his owne.

Thy face (Sorcerer) is writhen, and like to that *Sibillaes*, whom the Poets feigne to be the Mother of the Gods: but thy Bawdes and Pandars, haue made thee a falſe viſage, ſo faire as can be, to entiſe young Lordes and Gentlemen to loue thee. The draught of thy diſſembled countenaunce, to diuers of thy chiefe conſorts, hath brought immediat death: yet ſeemed it ſo excellent, as in theyr eyes it ſurpaſſed the auncient Marble portraite of *Venus*, that wonderfullie enflamed men with loue. Diuers Lords and Gentlemen haue been rauiſhed with thy looks, whom thou in the end haſt depriued of life, in ſundry battailes and encounters: to make them receiue due chaſtiſement to theyr impudent & diſhoneſt affection.

But who would not diſ-robe thee of thy ſhadow (falſe *Venus*) ſeeing it is nothing elſe but gold, ſiluer, & all ſorts of ſtones about thee, with Perfume, Amber, Muske, and Ciuet, that thus makes thee ſmell ſo ſweete as violets? Thy garment is bordered about with certaine Ciphers, onely vnderſtoode by thy principall Cabaliſts, with diuers Letters and Charracters wrought on the imbroyderie, carrying thys report: *This is the Sanctuarie or defence of the Catholique religion,*

*The b & coun naunce this mo vn-holi League.

ligion, and of the Common-weale. All the fore-part and exteriour ſhew of thy body, is fayre, yet ſemblable to painted and guilded Sepulchers, that containes within them nothing but loth-ſome ſmels and rotten bones: farre dyffering from theyr goodly appearaunce, yet like to that deceite ſhrowded with the Mantle of hypocriſie.

Thou haſt gotten Archers for the guard of thy perſon, who on their beſt coates, beare the double Croſſe of Ieruſalem, but on the other, the red Croſſe, with teares. In what part ſoeuer thou marcheſt, thou art followed wyth a great Court of all ſorts of people, becauſe thou giueſt heere, and beſtoweſt there. Thou makeſt ſome Marſhals of Fraunce, others Gouernours, others Chauncellours, others Preſidents, others Secretaries at commaund, others Counſellers of thy Priuie counſell and the brotherhood: deſpoyling the better ſorte of their Offices, and ſubſtituting thy ſeruaunts. So manie boot-halers, ſo many Banck-rupts, ſo manie ſhameleſſe perſons come to kiſſe thy hande: each one ſtriuing who ſhall beare thy Commiſsions ſo full of profit, who ſhall firſt extort a gyft, by falſly giuing the Pope to vnderſtand, the fulminations againſt the death of the Prince; who is in Spayne, who is in Flaunders, who in Lorraine, & who in Sauoy. When thou ſheweſt thy ſelfe in publique, theſe poore Brokers

kers of thy Colledge, theſe Carriers of rogations, theſe Graplers for benefices and pencions, theſe Fiſhers with Croſſes, theſe Preachers for reward, with the geſture, habite and Caſtillane countenaunce, goe publiſhing with hart and voyce: * *See heere the blood of Charlemaine, ſee heere the enemie to the Heretiques and Pollutiques.* And thys is but to beguile the valiant Princes that take part with thee, as ſome haue written, to wit, the Authour of the Booke called *Stemmata Lotharingiæ*, in thus blazing thy diſcent: euen as thou deceiuedſt & brought to a poore end, the couragious Duke of *Guyſe* & his Brother, who but for thee (the onely cauſe of their loſſe) had much credite and many honours in thys Realme. And not long ſince vnder thy ſhadow, I ſaw a band of Armed men, breaking and renting the armes of Fraunce, vnder the authoritie and conduct of a ſimple Attorney, at this day named *Buſſi*: who hauing doone violence to iuſtice, & forced (perforce) the Senate againſt the Senate, alas, led captiues and pryſoners the chiefe of Harley, the example of conſtancie, and only preſident of vertue: as alſo the other principall Officers of the Court, to the Dungeons in the Baſtille, which at thys day remaineth in his hand.

* An othe bragge a diſſembli ſhewe of theſe wick Cõfedera

Fayre Goddeſſe, one can heare nothing more openly cryed by thy back-bearers, then thy cõmendations, and panegiricall prayſes: and con-

trariwiſe, the execrations of *Henrie* of *Valoys*, and of the *Bearn-niſh-man*: he is not the ſonne of a good Mother, that rayles not againſt them, & who ſo holdes his peace, is thought a ſuſpicious perſon, a pollitique, and a *Huguenot*.

By how many ſundry waies, haſt thou dealt againſt the very cinders and aſhes of that good King, ſince thy violent hands ſo bloodily murdred him? And how at this inſtant dooſt thou baffle and abuſe our lawfull King his ſucceſſour, who deſerues not this Empire alone, but (as *Alexander* had) the whole world? Albeit thou art throwne down from this thy greatnes, and that notwithſtanding thy pollicies, thou canſt not reach (I will not ſay to thy deſſeignes) but to the ſtep frō which thou art with-held by by the ſtrength of our *Alcides*, & very neer vanquiſhed: yet neuertheles thou preſumeſt neere Paris, with thy Duke of *Parma*, whome thou tearmeſt thy Deliuerer: thou makeſt the earth tremble where thou paceſt: thou haſteſt to the ſuccour (but indeede the generall ruine rather) of this ſincke of all filth, this Babylon Paris, where, as a Shyp without a guide, thy followers flote alofte with euery guſcke of winde, ready to endure ſhyp-wracke, and fall from *Scilla* into *Charibdis* or run on the ineuitable rocke of thy imminent end and deſtruction.

Nowe, the Spanyards diſcerne thee abounding in furie like the wounded beaſt, as the wild

Bore

Bore purſued, or the chafed bul, & therfore they nouriſh thee with the ſuccour of thy ſworne enemie, execrable *Enion*, furthering thy charmes wherwith continually thou bewitcheſt the people, that thou with them mayeſt be confounded together. What need thy borne-foe ſtir further? thy * ſelfe holdeſt the weapon on thy peoples throats: if they ſpeake of peace or returning to duetie, thou diſ-armeſt them, thou killeſt them, thou hangeſt them, thou cutteſt their throats, thou caſteſt them into the Riuers. Thou haſt no care of the extreame calamitie of ſo many poore people, of the ſtrange neceſſity & want, wherby thou haſt and ſtill dooſt ſend forceably to wracke ſo many innocents, ſo many artizans and Husbandmen, who liue (as it were) but from this day vntyll to morrowe. If they leaue thee, thou watcheſt them with Spyes, to robbe, ſpoile, and laſtly kill them: but let vs not abaſh our ſelues hereat, for at all times thou haſt been cruell, and onely feedeſt thy ſelfe with theftes, ſpoiles, blood, and pittileſſe murders.

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Thou (deuilliſh *Circes*) haſt had recourſe to one like thy ſelfe, to be maintained and conſerued in nature and reaſon alike: but heere thou wilt prooue to haue a contrary and far different iſſue. Thou art cruel, and calleſt to thy helpe all kinde of crueltie, to holde for euer, if thou couldeſt, thy Babylon, ſlaue-like to thy tyranny, if thy aſſociats did not ſurmount & out-goe thee.

Thou

Thou now makeſt thy ſelfe ſtrong with Spanyards thy freendes, who at all times haue beene enemies to the honeſt minded French: the crueltie of them committed in Fraunce, in Italie, and in Flaunders, haue beene manifeſted enough vnto vs, and as yet remaine freſh in our memorie. But if wee would ſee how they haue imployed their induſtrie, to make themſelues renowmed with the Prototype, firſt patterne and mould of all barbarous crueltie: let vs read the hyſtorie of the horrible inſolencies and deteſtable tyrannies, exerciſed by them of late memorie in the Weſt Indiaes, vnder the raigne of *Charles* the fift, and *Phillip* his ſonne, thy *Atlas* and thy chiefeſt Minnion. Thys Hiſtorie is written by a Spanyard himſelfe, named *D. F. Bartholmew de las Caſas*, a religious man and a Biſhop, and out of the Caſtilliane tongue, was turned into French.*

And is ewiſe in gliſh, by name of Spaniſh donie.

Good GOD! how cruell did this Sarrafin ſhewe himſelfe, in his tyrannous conqueſt of Portugale, where hee murdred and maſſacred the faithfull Subiects of the King *Don Antonio:* and martyred an hundred or ſixe-ſcore Eccleſiaſticall perſons, men of worth and good qualitie, as alſo the poore religious men that tooke not part with him. Thou ſhouldeſt forſake this vowed enemie, in thy pretence to this Realme, which pertaines not to thee, neither canſt thou gaine it by thy forces ſo often vanquiſhed: but

heerein

heerein thou reſembleſt the bold-faced and ſhameleſſe * Woman iudged by *Salomon*, who was contented, that the Childe which neuer ſprang from her body, (rather then it ſhoulde be deliuered to the rightfull Mother:) ſhould be deuided and cut in halfes, according to the diſcreet iudgement of the King, who pronounced that ſentence, onely to know the true Mother, well knowing that ſhe would neuer condiſcend to ſuch a crueltie.

* A fitte ample of the Leaguers proceedings Fraunce.

Thou canſt not by right obtaine Fraunce, wherein remaineth nothing of thine, and therefore thou wouldeſt rather diſmember it, and giue it as a pray to the Spaniard our greateſt enemie, then we ſhould enioy our true & legittimate ſucceſſour, who ſhewes himſelfe a Father of his Countrey & the eſtate, and as one rather deſirous to looſe, then ſee it ruinate: woulde by kindneſſe call home the Rebels to repentance. Heereto tended his ſo long ſiedge againſt Paris, beeing certaine, that if hee had not deteſted the ſpoyle thereof, (notwithſtanding it was the fordge of all this rebellion) hee had long ſince forced, taken and poſſeſt it, or layd it leuell with the ground in cinders.

Thys ſuccour of the Spanyards, (which at at this preſent are thy Gods, yet in the ende, thou ſhalt finde them rauening Woolues) is very conformable to thee: but if by thy incantations and charmes, thou canſt call the deade

from theyr graues, or draw them out of the fire infernall, call to thy ayde if thou wilt, * *Don Pedro*, the firſt and onely of that name, ſur-named the cruell, hee beeing the fourth King of Caſtile, and the thirtie-fyue of Leon, who began his raigne in the yeere one thouſand, three hundred and fiftie, by crueltie, and therein continued all his life tyme. In vnhappy houre hee eſpouſed fayre *Blanch* of *Burbon*, (of that royall houſe which raigneth at this day in deſpight of thee) whoſe life he ſhortened by poyſon in the pryſon of Medina Sidonia: and her bodie was afterward taken vp by the French, who (on this occaſion) entred into Caſtile on the behalfe of *Don Henry*, and ſo was buried at Tudela in Nauarre.

Rayſe vp thys *Python*, rayſe vp this monſtrous Tyrant if thou canſt, whoſe cruelties ſurpaſſed all other cruelties: addicted to vnlawfull loues, to murders, maſſacres, perſecution of his Lords, cruell to his Subiects and his owne proper blood: a periured wretch, a parricide, an impious robber, he will ſerue thee for a goodly guide to thy men of warre.

Call vp *Erithia*, who vnder collour of Religion and holineſſe, in the time of the former Kings, eſtabliſhed and cauſed to be builded in Spayne, a great and magnificent Temple, in the Ile of Tarteſſus, nowe called Calis, or Tarifa, whereof ſhe then changed the name, & cauſed

it

it to be called *Erithia*. To this Temple was due the tenthes of the pyllages and theeueries of the Weſt parts, by perpetual ordinaunce, and very long time obſerued: becauſe thoſe Kinges of Spaine, to couer theyr thefts and ſpoyles, gaue part thereof vnto their falſe * Gods.

Drawe foorth of Hell a moſt ambicious Cardinall of Spayne, called *Ximenes*, no meane enemy to them that were of greateſt authoritie in his time, for he could ſcant brooke any companion in the gouernment of Caſtile, and therfore would deuide betweene the King and himſelfe, the authority royall. Call the authours of the tumult of Medina Sidonia, and thoſe turbulent fellowes, that forced and violenced the Courts of Parliament and Chauncerie, in Vailledolid: whereupon enſued a rigorous determination, yet no more then the rebellious breakers of iuſtice had deſerued.

Summon the ſedicious people of the Cittie of Badaios to the Realme of Caſtile, who reuolted from theyr King *Don Sancho*, and yet neuertheleſſe were too cruelly puniſhed: for the King hauing giuen thē aſſurance of their lyues, ſuddainly cauſed them to be maſſacred, without ſparing man, woman, or child, to the number well neere of foure thouſand. Send for the * ſedicious of Lisbone, of whom I ſpake before. Call for the rigour & crueltie of the Spaniſh Inquiſition. Ayde thy ſelfe with the factious

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ous of Caſtile, for the Biſhop of *Siguenca*. Draw to thee by thy ſortiledges, the conſpyring Vailledolitaines, in the yeere foure hundred & ſixtie foure, who rebelled againſt the King *Don Henrie* the fourth, who were accompanied with certaine of the chiefeſt perſonages, beeing mooued with a kind of iealouſie againſt *Don Bertrand de la Cueua*, made Maiſter of the Cauallerie of S. *Iames*, becauſe he was the Kings Minion: yet defended they themſelues with other reaſons, and made the deſire of publique benefite, a ſhadowe for theyr conſpiracie. Which was not puniſhed when it might haue beene, through the negligence and ouer-great compaſsion in the King, who rather loued to ſhewe himſelfe quiet, then valiant.

Hee endured the peremptory ſpeeches of the Byſhop of Calorra, without being moued, and was betrayed on all ſides, but principallie by *Aluaro Gomes*, whom he putting in truſt with hys greateſt affayres, becauſe from meane degree he had highly aduaunced him: yet hee notwithſtanding wrought the meanes, wherby hys aduerſaries warred againſt him, and gyuing no credite to the coũſel was giuen him: was betrayed to the Arch-biſhop of Toledo, & depriued of courage, was afterward diſgraded ignominiouſly in Auila, & ſo depoſed frõ his royall ſeate. But it may be theſe fellons are not bad enough to receiue thy preſt-money, becauſe thy

preſent

preſent companions, ſurpaſſe them in villanie and treaſon; for theſe rehearſed, contented theſelues wyth chaſing theyr King, marie thy companions haue murdered theyrs. Then call yet if thou wilt from *Plutoes* kingdome, other worſe * Spanyards: the rebellious Subiects of *Phillip de Caſtro*, Prince of Arragon, whom they kylled in Caſtile; the *Granadanes*, who ſlew *Ioſeph* the ſeauenth, and *Iſmaell* the fift, theyr Kinges; The *Valentians* in the yeere one thouſand, three hundred, and fortie-ſeauen, becauſe of the ſucceſsion in the Realme of Arragon: notwithſtanding, their rebellions were ſubdued by the King, *Don Pedro* the fourth, who gaue battaile to theſe rebellious confederates: Sarragoſſa was captiuate, and Valentia conquered, albeit at the firſt, the *Valentians* thought to make reſiſtance, and many skyrmiſhes paſt betweene them and theyr Kings: but beeing many times vanquiſhed and repulſed wyth loſſe, they reſolued in the end, to ſurrender vp the Citty; which the King (beeing by nature ſharpe and rigorous) would haue raſed, that the plough might paſſe thereon, and then haue ſowed ſalt in the place, in hatred of the diſhonourable inſolencies hee ſuſtained by the *Valentians*.

* Bloodie Spanyard murderer of Kings ſpoylers o Commo weales.

Neuertheleſſe, he was diſſwaded from hys angry purpoſe, by his Lordes that then were with him: and contented himſelfe with the execution of iuſtice on certain of the conſpirators.

I see thee nod thy head, and that yet thou hast neede of other kind of whelpes: for these yet rehearsed, thou wilt but place among so many Rebels, as holding yoke with thee, do yet trust to the clemencie of our *Alcides*, & wold be submitted to his mercie. Then ioyne to all these, to increase and make vp the number of thy newe Spanish Armie: the League of Arragon against theyr King: rayse vp the vsurpers of Zaell in the Realme of Valencia.

No examples allead-ed, but ely of the cked Spa-ards.

I will propose no other * Rebels to thee, then onely of the Spanish Nation, confederates & Nursses of thy Fore-fathers; extreame cruell, and agreeable to thy humours. The Rebels of Gallicia, who cast off *Ramis*, the third King of Leon; The coniuring Bishops, that scaffolded theyr King of Arragon, and made him pay an honourable fine, because hee had taken the reuenewes of the Churches, whereto hee was constrained by necessitie, to satis-fie the charges of the wars against the Moores, in the yeere one hundred, foure-score and two. Get to thee also by the same enchauntments, the Rebels of Sallamanca, against the King of Leon; Of the *Nauarrets*, by whom neuerthelesse these seditious were besieged, taken and chastised; Of the Lords of Lara, who mooued great threatnings and attempts, in the raigne of King *Henrie* of Castile: An *Almorand*, quarrellous and sedicious against the estate of Nauarre; The mutinous,

tinous of *Ebora*, hauing for their cheefe leaders, *Gonſallo* and *Vincent Ianes*.

If the Spaniſh Tyrant *Phillip*, if his ſonne in lawe the Duke of *Sauoy*, if the Duke of * *Parma*, who is come to thy ſuccour for his owne profit and his maiſters, ſuffice not with theyr forces, in ſteede of them which haue beene vanquiſhed by our inuincible *Hercules* and his valiant Noblemen: call vppe to thy ayde by thy charmes, the predeceſſours of thy King, no leſſe cruell and bloody, to wit, *Alphonſus*, King of Caſtile and Leon, vnhappie, vicious, and moſt tyrannous: *Almundar*, deſirous to raigne: *Berenger*, the murtherer of his brother *Remond*, whervpon hee dyed very miſerably: *Bermond*, the 21. King of Leon: *Henry* the fourth of Caſtile: *Eringo*, who poyſoned the King *Bamba*, and raigned ouer the Gothes: Don *Alphonſo*, the 11. who cauſed his brother the infant of Caſtile to bee ſmothered: *Ferdinand* of Arragon, who conſpired with the Duke of Ferrara, to poyſon the King Don *Ferdinand*: *Garcia*, King of Leon: *Mahomet* the fourth, King of Granado: and many others beſides.

If the women that beare thee company, haue not their wits ſharpe enough, to aduance both thine & their own affaires: withdraw thy ſelfe to hell, and there conſort thee with that wicked Queene of *Metz*, *Brunechilde* the Sorcereſſe, by nation a Spaniſh Goth, daughter to *Atanagilde*, the

* *Parmae*
war but f
his owne
profit, an
the King
maiſter.

the twelfth King of the Gothes, whom *Sigibert* King of Mets married for the plague of France. And if thou wilt, for company ioyne with her *Goſwind* the Gotthiſh Queene, who conſpired againſt King *Richard* very troubleſomely: take likewiſe *Brunehault*, *Fredegonde*, and all the deuilliſh women of the world. Ayde thy ſelfe yet if thou pleaſeſt, with *Cerberus*, the Siſters *Eumenides*, and with all the horrible route of hell, becauſe thy * ſelfe art very hell in-deede. Reuiue againe all the Monſters vanquiſhed by auncient *Hercules*: but being thy ſelfe ſo monſtrous, thou hadſt neede fortefie thee well with the Monſters already ſubiected by the force of the aduenterous *Thebane*.

* The holy plague, is all it ſelfe.

Dooſt thou trauaile thy ſelfe to ſeeke on the earth, and vnder the earth, all that is an emie, pernicious, monſtrous, cruell, turbulent, bloody, barbarous, odious, horrible, and contrary to vertue, knowing the ſame to bide in thine owne ſelfe? Needeſt thou any other aſsiſtance then thine owne? other forces or other horrours? Thou ſurpaſſeſt all the horrours of earth and hell, all the malices of the ayre: and neuer was any crueltie or treaſon exerciſed, but thine hath ſurmounted them. Canſt thou not content thy ſelfe to haue thys *Geryon* of Spayne thy ſuccourer? Are not theſe thy fathers ſtrong enough to maintaine thee in thy greatneſſe?

But when thou ſhalt be thus aſsiſted with all

that

that I haue ſpoken of: can all theſe forces, all theſe cruelties, treaſons, charmes, Magical-arts, Fryers frocks and hoodes, theſe Monſters, the horrours infernall, & theſe Furies, ouer-throw our *Alcides*? The body is ſtronger then the ſhadowe, and trueth more forcible then falſe-hoode.

Thou groundeſt thy ſelfe on an vniuſt cauſe, on humaine ſtrength and exceeding violence: our *Hercules* (in his iuſt cauſe) buildeth not on fleſhly forces, but on GOD onely that eſtabliſhed him, the vertue, equity and right of hys claime; thy in-iuſtice and ambition, are the enemies, that hetherto haue diſgraced and defiled thee. Thinkeſt thou to conquer by flattering and embracing thy foe? the ſpye that betrayes thee, and diſcouers all thy enterpriſes? Would God thou hadſt beene ſmothered in thy byrth, then had not this eſtate beene in ſuch combuſtion where thou raigneſt: but thou haſt gyuen him the fayre collours, which beguileth thee, and ſtrengtheneth vs, thou haſt honoured and ſhaddowed him with the goodly titles of * *Catholique, zealous, the enemie of the Heretiques and Politiques, the Freende of the Common-wealth, and the holie Vnitie.*

* The bl
diſhed t
of ỹ Lea
wherby t
deceiue t
world.

Theſe couertures are too ſlender and feeble to blinde the eyes of our *Lynceus*: and are no other to thee then Nets, to wrappe thee in, as

Venus with *Mars*, by the cunning of *Vulcane*, or as ambuſcadoes, on ſuddaine to ſurpriſe thee. Thou flyeſt fayre, with thy enemie after thee following at thy heeles, and euer-more to our great aduantage: he ſpurres thee, and yet (as I haue ſaid) keepes thee companie, albeit thou haſt deckt him with ſo many double Croſſes and bought *Pater noſters*, after the faſhion *Caſtillane* and *Albanois*, as hee ſeemes to thee thy ſpeciall friende; thus loueſt thou thy fraudulent coulloured enemy, and hateſt and purſueſt vs to thy vttermoſt.

And albeit ſo many learned pennes, haue diſcouered him for a bold-faced ſhameleſſe beaſt, defacing his faire gliſtering collours, where-with like a Peacock hee makes thee follow him about: let vs once againe lift vppe this counterfeite Maſque, and wee ſhall ſee wyth what *Chymera*, and with what *Hydra* our *Hercules* hath to deale.

He that vnder thy Enſigne makes open warr vppon vs, and couert warre vppon thee, or rather this enemie that fights for vs againſt thee, (for he neede not doubt, but the faithleſſe ambition which thou haſt brought foorth and begunne, will bring both thee and thy other Coniurers to a miſerable end,) decks himſelfe with feigned loue to the Common-weale & the holy vnitie. VVhat publique-weale? what holy

vnitie meanes he? Calleſt thou it cõmon-good to ruinate ſo many Countreyes and Cities? is this deteſtable League, this coniuration ſo pernicious to the eſtate and the Catholique Religion, a holy vnitie? If it be? the effects doe publiſh themſelues. VVas neuer ſeene ſuch out-rages, ſuch impieties, wracke of Religion, corruption, licentiouſneſſe and Atheiſme: as ſince thou thus exaltedſt thy ſelfe, and haſt trode both iuſtice and Religion vnder foote: thy Armes haue brought in thys dyſorder, and generally hath dyſperſed bothe bloode and fyre.

Thou prophaneſt iuſtice, thou forceſt and ſlaue-like leadeſt it vnder thy irregular and moſt indirect Lawes: thou makeſt the Catholique Religion the Goddeſſe of warre, that ſtrikes, ſpoyles, and kylles. Haſt thou no ſhame? Knoweſt thou not that Religion is full of peace, and makes it her glorie to ſuffer and endure torments, and not to torment any? Knoweſt thou not that ſhee defends her-ſelfe by Martyrs, by Fayth, Humilitie, Obedience, yea, all the other Vertues: and not by mortall Armes?

The Church is millitant, but with what warre, hurts and woundes? euen thoſe of her Spouſe CHRIST IESVS; who ſo giues Religion anie other Armes, then thoſe that

Chriſt Ieſus gaue to hys Church, in ſtedde of aduauncing, dooth ruinate it. The Armes gyuen by GOD to a Chriſtian, are iuſtice, in
hm,29. ſted of a Corſelet,* the Helmet of Health, the
d.5. inexpugnable Target of Equitie, the Shield of
v.59. Fayth, the Sworde of the Spirit, which is the worde of GOD.

Heere-vpon Saint *Paule* ſayth: * *Let vs*
Thes.5 *which are of the daie, bee ſober, putting on the Breaſt-plate of Fayth and Charitie, and the hope of Saluation for our Helmet. For God hath not appointed vs to wrath, but to obtaine Saluation by our Lord Ieſus Chriſt.*

And to the *Epheſians* he ſayth: * *Finally my*
he.6. *Bretheren, be ſtrong in the Lord, and in the power of his might. Put on all the Armour of GOD, that yee may ſtande againſt the aſſaults of the deuill. For wee wreſtle not againſt fleſhe and bloode, but againſt Rulers, againſt powers, againſt worldly Gouernours of the darkeneſſe of this world, againſt ſpirituall wickedneſſe in heauenly places.*

For this cauſe take vnto you the whole Armour of GOD, that yee may be able to reſiſt the euill daie, and hauing fynished all things, to ſtand faſt: hauing your feete ſhodde with the preparation of the Goſpell of Peace. Aboue all, taking the Shielde of Fayth, where-with you maie quenche all the fierie Dartes of the Wicked.

Take alſo the Helmet of Saluation, and the

Sworde of the Spirite, which is the Woorde of GOD.

Theſe Armes are commendable, & meete for a Chriſtian, and hee is forbidden to vſe other materiall Armes, where he goes for Religion and for hys conſcience, vvhich are no proper meanes to maintayne and defende them withall.

And nowe at thys inſtant comes to my memorie, an example well worthie noting, ſhewing that Religion ought not to be debated or prooued by corporall Armes; The Hyſtorie is taken from the faythfull Corriualles of Spayne.

The Maiſter of **Acantara, D. Martin Ianes de la Barduba*, of the Portugall Nation, entred in quarrell with the King of Granado, about Religion, and woulde make proofe of the trueth of his Religion by Armes. Heereupon, at the motion of a certaine Hermit, vvho had promiſed hym victorie againſt the Infidell Moore King, (in deſpight of the King of Caſtile to whom he was ſubiect, and had forbidde him to enter war on this occaſion:) he brought an Armie to the Fielde, gaue Battaile to the Moore King, and there by the iuſt iudgement of God, was worthily puniſhed; For there was he ſlaine, and hys Armie vanquiſhed, & driuen to flight by the *Granadanes*.

*True Religion not to be decided by the ſword, nor the example.

In thys caſe he vſed no manner of collour or pretence, the trueth was, that he tooke Armes for the maintenaunce of the Chriſtian Religion, and yet neuertheleſſe was ouer-come. Then thou, that vnder cloake of Religion haſt raiſed theſe Armes, and perpetrated ſo manie ſundry euils: what thinkeſt thou will become of thee?

That

That it is not lawfull for a Subiect to Arme himselfe against his King, for what pretence so euer it bee.

IS it not permitted thé (sayst thou) to bandie our forces against an hereticall Prince? Albeit thou hadst such a one, yet is it not for a Subiect to Arme himselfe against his King, and that the Catholique Noble men which follow him, may well gyue thee to vnderstand. Tush, this is nothing els but thy deceit, it fits thee well to haue such a collotured pretext, although thou hast no hereticall Prince. For the good life and behauiour of his Maiestie, with the desire hee hath to be better instructed without obstinacie, if he were in errour as he is not, exempts him from

that infamous name, and renowneth him wyth the moſt Chriſtian King.

The tree is knowne by his fruite: good reaſon then that thy barbarous actions, ſhoulde ſhewe thee to be plunged in the bottomleſſe depth of Atheiſme. For if thou didſt beleeue in GOD, or but loue him: thou wouldeſt follow his word, and obey thy Prince: what euer he be in hys conſcience, he ſeeketh not to conſtraine thine. He is a Chriſtian, & moſt Chriſtian King, further of from the infidelitie and impietie that raignes in thee, then thou or thy helpers, are neere your tyrannous willes to deſpoile him of hys Crowne.

I would particulerly aunſwer to all thy falſe inductions, placed in a rancke vnder thys ſlye pretence: if others (better able then I) had not doone it before mee, wherein there is not anie thing forgotten.

This is to bee granted, that a ſoueraigne Prince is not to be violate, and hys Subiects are bound to obey him (whatſoeuer he be:) without doing that which is contrarie to the honour of God. If the King command me to goe to war in his ſeruice, to mount my horſe, and to giue a charge vppon the enemies of his eſtate: I will doe it moſt gladly, and am bound in duetie ſo to doe. If he commaund me to change my Religion: I will not doe it, neither is there any ſuch duetie to be exacted on me. But his Highneſſe

is so wise, as he well knowes, that his power tendeth not that way: at his descretion and appointment remaines our bodies and goods, the conscience onely appertaineth to God. He can not force it, and if (perchaunce) he should offer the meanes of * constraint: I would withstand him by sufferance, and giue ouer force, not resist againe by force. I will change my Countrey to shunne this compulsion, or I will dye in the defence of my Religion: notwithstanding, our good Kings thoughts are farre from this, he wil not make warre against God, to take from hym his kingdome, which is our conscience & soule, he being inspyred with him, and burning in the zeale of his loue. Hauing deuided the French Empire with God: thinkest thou hee will take from him his part, or but enterprise vppon hys estate?

* Religio not to b changed any con- straint, b to be w stood by cient suf raunce, God in stice righ the cause

Hee is no Tyrant to doe so, like thee, that wouldest vsurpe, and teare it altogether out of his handes: but hee shall well enough defende thee, thou hast a puissant and vnconquerable aduersarie against thee, hee that with him hath part of this Empire. And when thou hast presented all thy humaine forces, those that thou hast gathered together of lost men and strange Spanyards, equall in number with the Armie of *Xerxes*: yet shalt thou not be able, (I will not say to fight) but onely to hold head against our *Alcides*, hauing hys Maister, the most mighty

King of Kings to be hys helper, who holds him by the hand, who in thys eſtate eſtabliſhed him and the predeceſſours of hy srace, for the ſpace of ſixe hundred yeeres and more, & commaundeth vs to obey him: thou (to thy extreame damage) haſt prooued hys force more then *Herculean*.

Hys Edicts and holy ordinaunces be obeyed, and moſt expreſly already propoſed by manie pennes, and ſundry Doctors of diuinitie, for our perfection: which conſiſteth in the obedience due to GOD, and conſequently, to ſuch as he hath placed ouer vs, * Kings, Princes, and other theyr Lieuetenants, for the chaſtiſing and puniſhment of male-factors, and ſounde aſſuraunce of the good.

To reſiſt the King and hys ſeculer authoritie, is to ryſe againſt GOD, the Authour and protector of royall dignitie: by which * Kings raigne, and the Princes of the earth exerciſe iuſtice towards theyr Subiects; * By which the wiſe are maintained, Rebels proſtrated, theyr enterpriſes ouer-throwne, and the iniury doone to the bleſſed and annoynted of the Lord, ſearched into, and venged wyth ſeuerity. The antiquity of the Royall eſtate, is moſt excellentlie noted in the holie Scripture, and recommended in *Melchiſedech* King of Salem, in the tyme of the great Patriarch *Abraham*, long before *Moiſes*.

Kings

Kings depend and are eſtabliſhed by God ouer theyr people: God ſayd to the people of Iſraell; * *When thou art come into the land which the Lord thy God giueth thee, and enioyeſt it, and dwelleſt therein, and if thou ſhalt ſay, I will ſette a King ouer me, like as all the other Nations that are about me: thē thou ſhalt make him King ouer thee, whom the Lord thy God ſhal chuſe from among the number of thy Brethren, and thou maiſt not ſette a ſtranger ouer thee, that is not of thy Bretheren.* * Deut.17

Since thys Lawe, in the tyme of *Samuel*, the * Iſraelites, deſirous to vſe theyr priuiledge receiued of GOD: demaunded that a King might goe before them, leade theyr warres, defend theyr Countrey, and venge them on theyr enemies, euen as by all other Nations they beheelde the Maieſtie royall to floriſh and be aduaunced. Which by the commaundement of God was graunted to them, wheron ſucceeded Dauid, choſen according to Gods owne hart, and ſo continued this dignitie among the Iſraelites: tyll by the deuiſion of the people, & diuorce of the auncient Religion, it was tottered and ſhaken, and afterward in the ende, diſsipated and brought to nothing. * 1.Sam.

Neuertheleſſe, what captiuitie enſued on the people of the Hebrewes; what-ſoeuer ſtrange Kings were commaunded them: yet hadthey euermore in chiefe commendation the Royall greatneſſe, and were inſtructed by the

Prophets to obey and pray for their Kings, yea, although they were Ethnickes and Pagans, in ſo much as GOD had appointed them theyr Lords, during theyr bondage and captiuitie.

1. Peter, 2 * Subiects ought in all feare to ſubmit themſelues to theyr Princes, not onely the good and humaine, but thoſe likewiſe that are ſtearne & rigorous, for this is agreeable to the wil of God. If any one for the cauſe of hys conſcience towards God, endureth vexation and ſuffers vniuſtly, our God in no caſe will permit the Seruaunt to contend againſt his Maiſter, nor the vaſſayle to take vp Armes againſt his King.

But the King (ſayſt thou) is contrary to thee in doctrine, what dooth thys pretence auayle thee? when were he contrary in doctrine, and as impious and ſacriligious as thy ſelfe: yet it followes not, that iuſtly thou art to reuolt from him, to make warre vpon him, to attempt hys life, and the ſpoyle of his eſtate.

It is certaine that *Saule*, for hauing contraryed Gods commaundement, in pardoning the *Amalechites*, whom he ſhould haue put to the ſword: hee was giuen ouer to the euill Spirit, who by times tormented him, and declared him vnworthy of the Realme: Notwithſtanding, was it lawfull for any liuing man among his ſubiects, to enterpriſe againſt him? So much wanted it in *Dauid* himſelfe, who coulde finde farre greater occaſion to doe it than any other,

not onely pretending to the Crowne, (hauing beene before by the Prophet *Samuell* annoynted * King of Iſraell) but alſo carrying in memorie the iniuries he receiued of *Saule* day by day, in recompence of his good and faithfull ſeruices: albeit he were a fugetiue, he, his father, and all his race: albeit in deſpight of him, (through cruell indignation) *Saule* had cauſed to be ſlaine, the ſacrificing Prieſts of God, to the number of foure ſcore and fiue, that wore the linnen * Ephode: beſides, diſcomfited their citie Nob, & in the ſame rage ſlewe with the edge of the ſworde, ſo many men, women, children, yonge ſucking Infants, Oxen, Sheepe, and Aſſes, as were there to bee founde, onely becauſe the hygh Prieſt *Ahimelech* gaue *Dauid* to eate in extreame neceſſitie, as alſo deliuered him the ſword of *Goliah*, being ignorant that he had fled the Court, and was in *Saules* diſpleaſure.

* 1 Sam. 1

* 1 Sam. 2

Although that *Dauid* was ſearched through all the corners of Iſraell, in the Mountains, Deſerts, Rockes, and places very neere vnacceſſable: although that *Saule* had appointed & concluded his death, and *Dauid* hearing this ſentence, well knew himſelfe to be innocent: although that God had giuen the King into hys handes, and eaſily hee might haue put him to death. Yet had he no will to touch the perſon Royall, aſſuring himſelfe, that who ſoeuer durſt be ſo hardy, what good right ſo euer he coulde

pretend in the cauſe: yet ſhould he not ſtande innocent before the face of God.

Which well hee witneſſed in the Caue of
1. Sam, 24 * En-gadi, and in the Deſert of * Ziph, euen there where ſoone after *Saule* was diſcomfited. For euen as *Dauid* was hyd in the Rockes of En-gadi, *Saule* beeing aduertiſed thereof, tooke three thouſand of the moſt choſen men in all Iſraell, and ſo went to ſeeke *Dauid* and his men, in ſollitarie and vn-habitable places. There *Saule* cauſing his men to come before hym, went into a Caue to eaſe himſelfe, and *Dauid* and hys men remained behind within the ſame Caue, whē as *Dauids* people thus ſpake to him.
Sam, 26 *Nowe is the day whereof the Lorde thy God tolde thee: ſee heere I giue thine enemie into thine hand, and thou ſhalt doe with him what thou pleaſeſt.*

Dauid behelde his enemy alone, in a place conuenient, farre enough from hys men, diſgarniſhed of defence, and brought in all poynts according to hys owne wyll. Hee coulde haue ſmytten hym, without hazarding the meaneſt of hys people, or without moouing his enemies troupe: now could he haue left the Hoſt a buried memorie of the place wher *Saule* had withdrawne himſelfe, that there ſhould not remaine any tracke of hys entrance or foorth-comming. Albeit he knew by thys deede, he ſhould be deliuered from all hys enemies at once, and aduanced to the Maieſtie royal promiſed him before: notwith-

notwithstanding, hee was so farre of from reknowledging the ingratitude and ill will of the King, as secretly hee arose, and cutting a peece of the skyrt of hys garment, beeing yet touched in his hart because he had done so much, he sayd to hys men. *The Lord keepe me from dooing that thing to the King my Soueraigne Lord & Maister, the Lords annointed, let not me lay my hand on his person that is sacred and annointed. For albeit hee is nowe in my power to reuenge my selfe, yet will I not doe that which I knowe is defended and prohibited by God, seeing he is annointed of him.* 1. Sam. 24.

Thus *Dauid* appeased the people wyth hys words, and woulde not permit them to ryse against *Saule*, notwithstanding all the reasons they could alleadge: so that *Saule* acknowledging his humanity, by the demonstrations he had of *Dauid* at his comming forth of the Caue, he fell into teares, and thus spake vnto *Dauid*.

Thou art more righteous then I, for thou hast rendred me good, whereas I intended thee euill, and thou hast shewed mee this daie the good thou hast doone me: for asmuch as when the Lord had gyuen me into thy handes, yet thou wouldest not kill me. For who shall find his enemie, and let him depart into a good waie: wherefore the Lord will reward thee with good, for that which thou hast done vnto me this day. And nowe I beholde, and knowe for a certaintie, that thou shalt be King, and the kingdome of Israell shall be stablished in thy hands.

Such

Such were the words of *Saule* to *Dauid*, beholding the humanitie *Dauid* had vſed towards him: by which pardoning of hys enemy, he aduaunced hym, and was ſo farre of from beeing auenged, as hee withdrewe himſelfe from his right of raigning in the Kingdome which God had giuen him.

I cannot omit in thys caſe another deede of *Dauid* toward *Saule*. The *Ziphians* being come to *Saule* in Gibea, aduertiſed him that *Dauid* was hid in the Mountaine of Hachilah, which was face to face before the Deſert of Ieſimon. Then *Saule* renuing hys mortall enmity againſt *Dauid*, accompanied himſelfe with three thouſand able men, and pitched his Campe on the Mountaine of Hachilah.

Nowe *Dauid* dwelled in the wildernes, and knew by hys eſpials that *Saule* was come neere him; wherfore (in the night) hee came to the place where *Saule* had placed his Campe, and hymſelfe ſlept within the Fort, hys Tents beeing pitched rounde about him, and very neere him was *Abner* the ſonne of *Ner*, the chiefe Captaine of hys Armie. Which *Dauid* perceiuing, diſcended into that place with *Abiſay*, & approched neere his enemy *Saule*, when *Abiſay* thus ſpake to *Dauid*. * *God hath cloſed thine e-*
Sam. 26. *nemie into thy hand this day, now I pray thee let me ſmite him once with my ſpeare to the earth, and I will not ſtirre a foote from thee: wherto Dauid an-*
ſwered.

swered. I will not haue him smitten: for what is he can lay his hand on the Lords annointed, and be guiltlesse. And Dauid said furthermore. So truelie as the Lorde liueth, no harme shall be doone him: but rather God shall smite him, or his day shal come to die, or he shall discend into battaile, and there perish. The Lord will keepe me from laying my hand vpon his holie and annointed: but I pray thee onelie take hys Speare that standes at his heade, and his Cruse of water, and so let vs depart.

Thus *Dauid* contented hymselfe wyth thys brauado: euer-more declaring hym to be no way excusable, that should attempt any thing against the person of the King.

Let me say beside, that *Saule* beeing slaine in the fight against the Philistines, and *Dauid* hearing tydings of hys death, was very sorrowfull, and vsed meruailous lamentations; commaunding him to be brought before hym that had cut off his heade, who thought to delight hym with bringing the head of *Saule*, saying that he had doone him to death, when *Dauid*, mooued with pitty and anger: *How is it* (quoth he) *that thou wast not afraid to lay thine hand on the Lords annointed? Thy blood be vppon thine owne heade, for thine owne mouth hath testified against thee, saying: I haue slaine the Lords annointed.* 1. Sam. 3. 2. Sam. 1.

All the water of the Sea cannot then serue to wash the murderers of the late King, neyther shall any of them be held excusable, that pursue

the life and eſtate of hys ſucceſſour, our vertuous and moſt valiant Prince. But thou alleadgeſt the Prouerbe common among the barbarous: *Si ius violandum eſt, regnandi gratia violandum eſt: If right be to be violate, for a kingdoms ſake it is to be violate.* Wherfore then vſeſt thou the pretence of Religion and common-good, to ouer-throw the moſt ſimple with theſe deceits? Thys prouerbe is of Tyrants and Atheiſts, who regard not that God is the reuenger of Kings, and returneth euill to ſuch as enterpriſe againſt theyr eſtates.

VVhat aduauncement receiued *Abſalon*, liſtning to the pernitious counſell of * *Achitophell*, and following it, attempted againſt the perſon of King *Dauid* hys Father? What happened to * *Adonia*, who thought to vſurpe the Realme againſt *Salomon*, hauing deceiued the Mother of the King, as very well it was made knowne vnto him afterward? How is it chaunced to thoſe, who (to the hard hap of Fraunce) taking a morſell wyth the Spaniſh enemie and the trecherous League, haue troubled thys eſtate? Howe will it fall out with ſuch, who after beeing in fauour wyth the coniuration, dyd by a Monke murder the late King? let them not now ſtand doubting, ſeeing that GOD is iuſt.

Sam, 16

Kings, 1.

But to confute the colloured obiection of the Leaguers at thys day, who ſay, that the King

is of a contrary Religion, and thereby pretende an excuſe for theyr conſpiracie. Haue they not read in the holy Scripture, that * *Ieroboam* king of Samaria, had reiected the auncient Religion? VVhat Prophet perſwaded to make war againſt hym? Hys Sonne dyed of diſeaſe becauſe of hys ſinne: the ruine of his Realme was fore-told him, but not executed by hys Subiects, offenders againſt the Law of God. * 1. Reg.

Great euils befell to * *Achab* & the Realme of Iſraell, for hauing brought in new Religion by the perſwaſion of *Iezabell*, Daughter to the King of the Sidonites; falſe Prophets were permitted, the Altars were deſtroyed, and the better ſort of people put to death. Neuertheleſſe, * *Elias* the chiefe Prophet of that tyme, albeit he was of wonderfull zeale: yet did not hee cõmaunde that any one ſhoulde riſe againſt the King? * 1. Reg. * 1. Reg.

The Prophets of God were hid in Caues, an hundred in one place, and an hundred in an other, ſecretly nouriſhed with ſimple breade and water, the good men of behauiour afflicted on all ſides: and yet was none of them offended with the King, or any enterpriſe prepared againſt hys perſon.

The Prophet onely ſhewed him his ſinne, and that * GOD would puniſh it by drought, three yeeres and a halfe: but who euer read, that hee incited any one to contend againſt his * 1. Reg.

Prince? Farre off from him was, *quæ vim vi repelleret*, he willed none to repulse violence with violence, and so to deliuer their Countrey: but
Kin.19. hearing that * *Iezabell* sought for him to put him to death, he referred vengeance to the hand of God only, who sheweth himselfe a Reuenger, when any one is vniustlie punished by the Magistrate, (whome no man is permitted to resiste with armes) according as it happened to *Achab* and *Iezabell*. For besides the death of many Pro-
Kin.21. phets, they caused righteous * *Naboth* to bee murthered, thereby vniustly to gette his Vineyarde, and then our God, who reserued the punishments hereof till conuenient time, suffered *Achab* to endure such necessitie, as hee ouer-
Kin.22. threwe himselfe and was * slaine. As for *Iezabell*,
Kin.9. shee was * throwne from the height of a Towre by her Eunuches, rent in peeces with dogs, & her members scattered in the vineyard of the innocent, whose death shee had before sollicited.

Kin.22. Dyed not * *Athalia*, who put to death all the royall Children of *Ochozias*: whereto withstood the high Priest *Iehoiada*, that reserued *Joas*, in whom the reigne was afterward established and made peaceable? But very true is it, that when *Joas* fell into forgetfulnesse of thys good turne, hee consented to the death of *Zacharia* sonne to *Iehoiada*: for which cause, God suffered that he shoulde be slayne by hys owne

proper seruants, which (notwithstanding) none of the sacrificing Priestes nor Prophets would attempt or perswade, considering that aboue all things the person Royall is to be reuerenced.

How many * Prophets were in tymes past put cruelly to death by Kings, who neuer excited any tumult against them, but rather counselled and induced them to repentance? *Esay* was parted through the myddest of the bodie with a Sawe, by the commaundement of the King *Manasses*. * *Epiphanius* in hys booke of the lyues the Prophets.

Jeremie was kept prisoner vnder *Zedechias*, by the Gouernours of the Lande of Beniamin. The * three Children were cast into the midst of the fiery Fornace, by the commaundement of *Nabuchodonozer* King of Babilon. *Daniel* was two seuerall tymes cast out to the Lyons, vnder the raigne of Pagane Kings; Yet reade we not that these dyd so much as speake euill of the Princes & Magistrates, that gaue such sentence on them. * *Dan.* 3. and 6.

Looke then vpon our Sauiour Christ hymselfe, the true example of iustice, albeit hee knew the wicked intent of * *Pilate*, did he make any acknowledgement of hauing power from aboue? Where dyd he commaund to force the cruell Magistrates, albeit he could haue done it when himselfe pleased? Moreouer, did he not reproue the wish of * S. *Iames* and S. *Iohn*, who desired that fire might discend vppon Samaria, * *Iohn.* 1. * *Luke.* 9.

because theyr entrance there was refused? * S. *Paule*, albeit he were smitten before the Prince of the Priestes: dyd he not freely say: *He knew not his greatnes when he reproued him? For it is written* (quoth he) * *Thou shalt not curse or speak euill of the Ruler of the people*: howe much lesse lawfull is it then, to attempt any ill against hys person?

Act.23.

Exod.22.

But still thou obiectest, that the King is of a contrary Religion. The late King whom thou dydst murder, was not he a Catholique? yet in thy bloodie passion hast thou not slaine him, cõtrary to the will of God. And shold it be that our King were of a contrary Religion, and an enemie to the Lawes of God, (which hee is not, but feares & honours him: cherisheth his subiects both of the one and other Religion, would gladly pacifie hys Kingdome, & requires to be instructed if he were in errour,) is that sufficient cause for thee to kyll him, whom GOD alone hath lifted to thys authoritie? The contrary were more necessary rather, as S. *Paule* sayth * *To ouer-come euil by doing good*, * *so that our good works may serue to stop the mouthes of ignoraunt and foolish men*: whereby those may be confounded, that esteeme Religion to be an enemy to the publique quiet.

Rom.12

1.Pet.2.

For who doubts that *Nabuchodonozer* was not a man of pernicious opinion, when hee destroyed the Temple, ouerthrew the Altar, pyld

in.1, et 3.

away

away the holy Vessels, led captiue the people of Israell into Babilon, and constrained many to worship the Image which he caused to be erected? yet neuertheless so farre were these people from conspyring against him, as * *Baruch* the Scribe to *Ieremie*, in the name of them wrote to the Iewes that remained at Ierusalem, that they should pray for the life of *Nabuchodonozer*, King of Babilon, and *Balthazar* hys Son. See *Daniell* himselfe, was not he faithfull to *Darius* and *Cyrus* theyr successours? Albeit he was a stranger and a Captiue, found he not grace of thē for hys loyall seruice? yet notwithstanding, he was by nation a Iewe, the other Gentiles: he the seruaunt of God, the other Idolaters: he a Prophet of God, the other blinded in al their doctrines. * *Baru,3.*

I would haue all the Prophets alleadged, & find me but one, that vnder any pretence whatsoeuer it were, dyd at any tyme take Armes against hys Prince: yet were they vsed but as vagabounds, glad to lyue in * *Mountaines, in solitarie and desert places*, to escape, and not to mooue persecution. * *Heb,11*

* S. *Iohn* the fore-runner of our Sauiour Iesus Christ, saw in his time *Herode Idumean*, a counterfeit Iewe, vsurpe the Realme of Galilee and Iurie, he knew the Romaines to be Gentiles and Idolaters, that they had by force not right, depriued the people of Israel of theyr lyberties brought * *Math,3.* *Iohn,1,* *Marke,1,*

brought them to be tributarie, ordained Gouernours after theyr owne minde, and doone such things against the people of God, as hee myght well complaine on and lament: did he for al that purpose any thing to their preiudice? or teach them to reuolt against theyr Empyre? The Phariſies came to hym for counſell: gaue he them any meane to mutinie against the Romaines? The Souldiours and men of war came to hym, ſayd he any thing elſe to them, but that they ſhould remaine contented wyth their wages?

Dyd he ſay to them, that the Romans ought not to raigne, or becauſe it was permitted, that therfore they ſhould riſe agaynſt them? Moreouer, *Herodias* moleſted him, King *Herode* hated him, becauſe he was not a pleaſer of theyr perſons; He knew wel that his death was plotted by *Phillips* wife, dyd hee therefore animate his Diſciples to ſette themſelues againſt her or *Herod*? or dyd he practiſe any meane to eſcape? Nothing leſſe, but willingly entred the pryſon, ſubmitted hys necke to the Executioner, offered himſelfe to the death: hauing good meanes by hys followers that day by day viſited hym, to rayſe a mutinie among the people for his deliuerance. For how ſhould hee haue prepared the * Lords way, if at that time and place hee had ſhewed himſelfe impacient? Hee was the fore-runner of hym, that taught him to obey,

Eſay. 40

pay

pay tributes, & doe the reſt of hys dutie to the Princes of this worlde, albeit they were Pagans and Idolaters.

That it ſhould be ſo, our Sauiour IESVS CHRIST, dyd hee euer preach or permit, that any one ſhould ſtyrre againſt *Cæſar?* he ſo much deſpiſed it, as beeing demaunded if it were lawfull to pay hym tribute or no, hee aunſwered * *Giue vnto Cæſar that which is Cæſars, and vnto God, that which is Gods.* I ſay furthermore, himſelfe, although he was poore, yet paid he the Trybute for him and S. *Peter:* commanding him to take out of a * Fiſh a peece of money, to dyſcharge there-with his duetie. Hee ſawe the Publicanes and gnawers of the people, to be exacters & ranſackers of poore ſoules, vnder pretence of ſeeking the Romaine Princes right: neuertheleſſe, he neuer did or would take occaſion to murmur, but himſelfe haunted to the Publicans, and dyd * eate & drinke wyth them.

* *Math.*

* *Math.*

* *Luke.*

He well noted the ambition of the Kings of the Gentiles, ſaying: they would ſtand vppon the tytles of gouerning: yet did hee euer animate the people to chaſe them frō their ſeates? He knew the cruelty of *Herod*, the iniuſtice of *Pilate*, the auarice and hypocriſie of the Scribes and Phariſies: notwithſtanding, he euer-more commaunded to obey them. Dyd he find fault with the Scribes and Phariſies ſitting in *Moiſes*

chayre? or that the people should not do what they sayd, albeit theyr workes were very contrary? Beeing brought before *Herode*, dyd he murmure? When he was bounde to be presented before the wicked Iudges, as well Iewes as
m,18, Pagans; Did not he forbid * S. *Peter* to vse the sworde? yet neuertheless he knew himselfe to be innocent, the other vile men: he iust, the other vniust: he trueth it selfe, the other full of lyes, and corrupted by false witnesses.

He could with one word haue ouer-thrown them, as sometime hee did the imperious Rulers: he could haue past thorow the middest of them, as he dyd in Nazareth: hee coulde haue made the earth swallowe them, as of olde the mutinous were with *Dathan*, *Corah*, and *Abiram*. Notwithstanding, to leaue an example to such as were his, he esteemed it better to suffer, and councelled rather to flye, then vse violence against the Magistrate.

So other-whiles, seeing his Disciples began to animate themselues against the Pharisies,
ath,15 * *Let them alone*, (quoth hee) *they be the blinde, leaders of the blinde*: and so taught them rather to Arme themselues with pacience, then to offer any violence. He very often fore-told them,
ath,10 * *That they should be brought before Kings, Princes and Iudges, for his sake*: Did he therefore bid them finde some meane to sette footing in the Realmes they entred, to the end they shold cō-

plot

plot and practiſe the death of the Lordes that there ruled? Did he councell them after theyr entraunce into ſpeech, to aduaunce theyr complaints, afterwarde Armes, and then treaſons?

Did hee euer aduiſe to vſe humaine forces, to ſuch as had nothing but the two * weapons in the time of their furie? To take from any for ſuch as had left their owne; to lift ſuch to the * ſeates of the earth, as war-fared onely but for heauen? He told them that they ſhould be happy when they endured perſecution, when they were afflicted and chaſed. Did he ioyne hereto, that they ſhould be happy when they had murthered a King, ſpoiled a faire Countrey, prayed on all the goods of poore people, maſſacred and killed all ſuch as withſtood them? * *Iames.* * *Luke*

In what place of the Scripture canſt thou finde, one onely point for confirmation of ſuch deedes? Where canſt thou ſhew that the Apoſtles made themſelues heades of ſuch enterpriſes? From what word doſt thou gather, that the Subiects may bandye themſelues againſt their Prince? If we ſhall come to the Apoſtles, wee ſhall read ſufficiently, howe they endured perperſecution by Tyrants: yet ſhall wee not read, that by corporall armes they offered rebellion. The Apoſtle S. *Peter* was helde priſoner by King *Herode*: the Armes of *the* * *Church, was faſting and Prayer for his deliuerance.* The ſelfe ſame *Herod* put to death S. *Iames*, the brother * *Acts*

of S. *Iohn*: yet did not the Church in any case
1,7. mutinie against him. * S. *Stephen* was stoned by the wicked sentence: with what Armes did he reuenge himselfe? He knewe that the Prophet had sayd: *Leaue vengeance to me, for I will doe it:* therefore he spake no euill, but prayed to God for his persecutors.

Thys charity dyd hee learne of hys Maister Christ Iesus: who kissing the Traytour *Iudas*, called him friende, and prayed vpon the Crosse for hys tormentors. Likewise he had learned of him, that he which sheddeth blood, is the child of the deuill, such as the Iewes were, in following the desires of their fathers. * *For* (quoth he)
m,8, *the deuill your father, was a murderer from the beginning.* And because that * *light and darkenesse,*
ath,6, *Christ and Beliall,* God and the deuill are not a-
or,6, like; Therefore our Sauiour gaue his Disciples manifestly to vnderstand, that they ought to abhorre bloode and slaughter. VVhich S.
Cor,9. * *Paule* well witnessed, when he gloried not in temporall Armes, but spirituall: not in the honours of thys world, but in afflictions for Iesus Christ: in prisons, fastings, shyp-wracks, hatred, perrils on the way, daunger of spoyles, deceite of false bretheren, and other persecutions, assuring himselfe, that these were the meanes whereby a Christian man was to be exalted.

al,4.4 * *Hee* (sayth he) *shall be hated and despised*
m,8, *of the world.* Likewise, * *He is as a sheep appointed*

for

for the ſlaughter. Great difference is betweene the Apoſtles and the falſe Apoſtles at this day, in ſeeking the meanes to ſurprize Kings, gainſt whom they no way practiſed any reuenge. *We endured perſecution,* ſayth Saint *Paule, yet were we not vanquiſhed,* in that, as witneſſeth S. *Iames,* * *That the perſecution of our fayth, moulded vs in patience, whereby all the worke of a Chriſtian is accompliſhed.* * Iames,1,

For thys cauſe he taught hys ſcholler *Timothie,* to make prayers for Kings, Princes, and Gouernours, to the end hee might liue peaceably: albeit ſuch as then raigned in hys tyme, were Pagans and Idolaters. * S. *Peter* enioyned the lyke to the Churches, *to honour their Kings,* acknowledging that they were eſtabliſhed of GOD, who ordained that all perſons ſhoulde be ſubiect to the higher power; He commaunded they ſhould be obeyed, and if any one offered to reſiſt them, *he went againſt the ordinaunce of God.* 1,Tim,1, * 1,Pet,2,

Notwithſtanding, who ruled in hys tyme? Was hee a Chriſtian Prince? or any King that looued true Religion? Hee was a barbarous *Nero,* inhumaine, an Idolater, the moſt cruell of all the worlde. Dyd the Apoſtles reſiſt his tyrannie by Armes, although he was not theyr naturall Prince? * S. *Paule* reuerenced *Agrippa* and *Felix,* he honoured *Lisbius* the Proconſull: he neuer lifted weapon againſt the Princes, after * Act,13

he had rid himſelfe of thoſe Armes, which at firſt he bare againſt Chriſt Ieſus. Of a Woolfe, he became a Lambe: of a blood-ſeeker, peaceable: of a ſedicious, humble and obedient: of a mutiner, ſoft and tractable: thys chaunge hee made of himſelfe, after he was brought into the yoke of the Euangelicall doctrine. On the contrary, madly theſe falſe Apoſtles, haue throwne off thys manner of life, forſaken Chriſtian Religion, gyuen place to rebellion, enemies to GOD, the Church & Princes: ſedicious, robbers, ſpoylers, murderers, and in all points lyke to the Prince of diſſention.

For who-ſoeuer commeth into the Church, is conducted by the Spirit of peace, * *endureth all things, rendereth good for euill:* and according to the words of Chriſt, * *loueth his enemies, doth good to them that hate him, pray for them that perſecute and afflict him*, ſurmounting the wicked, not in euill, * but in good. But he that is abandoned to the euill ſpirit, is ruminating on bad thoughts, prepareth traines for his brother, and by force ſeeks to lay hold on hys enemy. And in all theſe actions is not foũd any one more deteſtable againſt God and man, then to riſe againſt the perſon of a King or Prince, to ſmite or murder him: for he is hallowed and annointed of God, of whom he repreſenteth the maieſtie, though he be but a man, and mortal as others are.

* *1. Cor. 13.*

* *Math. 5.*

* *Rom. 13.*

Thou

Thou vnder-proppest thy hatefull will, to kill thys King as thou didst the last, with the examples of *Iaell* and *Iudith*, the first whereof kylled *Sisera*, chiefe of the Armie to *Iabin* King of Chanaan: * he flying to saue hys life in her house, and she perceiuing him a sleepe, tooke a nayle of the Tabernacle, and a hammer in her hand, and so droue it thorow the temples of his head. The other leauing the Cittie of Bethulia, and brought into the Pauillion of *Holophernes*, Captain of the Armie to *Nabuchodonozer*, seeing hym drunke and a sleepe, occasion presenting it selfe, she cut off his head, and brought it away in a bagge by her seruaunt.

* Iudg. 4.

Iudith, 13.

These actes truly were very gracious in these Dames, and worthy of great commendation, in respect they attempted not against theyr King or Prince: but against such as wold ouer-throw the estate royall of theyr Country, and there-against opposed thēselues with all their strength. Do these examples excuse thy villanie & faith-breaking with thy King? In those tymes, *Iabin* & *Nabuchodonozer* had no right ouer those people, they came as strangers and enemies against them, (as at thys day thy aliens and confederate Leaguers, come against our King, against his estate, and against his subiects,) and therefore were they so entertained by them.

But after that God had permitted, that one of them should commaunde his people; what

was

was he that would not endure it paciently, and (as we haue said before) did not vse prayers in Ierusalem, for *Nabuchodonozer* & *Balthasar* his Sonne?

I could stand long vpon the reasons and examples of elder times, to testifie the obedience and reuerence, that the first Christians bare to theyr Emperours and Kings, they that were both Pagans & Ethnicks: acknowledging their dignity to be venerable, albeit they would not follow theyr Religion. Which hath beene approued by the * Canons of auncient Popes, and deliuered in theyr owne Decretalles: as before me hath beene very well noted, by the Authour of the *Labyrinth of the League*. They all haue agreed, that the pretence of Religion what soeuer it be, coulde not giue any collour to a Christian man, to mutinie and rebell against hys Prince, to take his life from him and hys estate.

* Can. Iudianus, Can. qui resistit potestati. Can Imperatores, et Can. seq. 11 q. 3.

They ordinarilie pronounced this sentence, * *Malumus occidi, quam occidere*, that they loued rather to be kild, then to kill. For although they were vniustly afflicted by their Princes: rather woulde they submit themselues to the death, then lyft Armes against them. Therfore not to grow tedious to the Reader by prolixitie, I will cease from bringing in the auncient Ecclesiasticall Histories, and testimonies of the Fathers: considering that diuers other haue largely discoursed thereon.

* Tertul. in his Apol.

Thou pretendeſt a collour of libertie and eaſe of the people, but dooſt thou therefore bring any remedie? Dooſt thou diſcharge them when thou pilleſt and ranſackeſt the poore, and burneſt what-ſoeuer thou canſt not cary away? Thou wouldeſt call the King to iudgement, according to the fable of the * Woolfe and the other Beaſtes: to the end, that vnder the ſhadow of reaſon, thou mighteſt vſe violence and murder him.

* Aeſop Apolo.

Doe we reade of the auncient Prophets, that they complained of * exactions of their Princes, and that thereon they grounded occaſions to make warre againſt them? All theyr care was, to ſhew the Princes their faults, and to admoniſh them of Gods vengeances: not to prouoke the people, and to incite thē to lift Armes againſt them. And it is not to be doubted, but ſuch as gouerned in theyr time, were well worthy of reprehenſion: for which cauſe, *Eſay* in the beginning of hys prophecie, thus deliuered his words to the people of Iſraell. * *Thy Princes are wicked, and companions of theeues, they loue gifts altogether, and gape after rewards. As for the fatherleſſe, they helpe him not to his right, neyther will they let the widdowes cauſes come before them. Therefore ſaith the Lord God of Hoſtes, the mightie one of Iſraell: Ah, I muſt eaſe me of mine enemies, and auenge me on my aduerſaries, and ſet thy Iudges againe as they were ſometime, and thy*

* Occaſi taken by impoſts the wea publiqu

* *Eſay*, 1

Councellers as they were from the beginning, and then ſhalt thou be called the righteous Cittie, the faithfull Cittie.

Thus this good Prophet fore-told the iudgment of God againſt theſe Princes, and the reſtoring of the good Iudges and Counſellours: conſidering that the reprobate were the cauſe of the euill happened in Iſraell. A little after, he ſayth. * *My people, thy Leaders deceiue thee, and corrupt the way of thy foot-ſteps. The Lorde ſhall enter into iudgement with the Elders and Princes of the people, and ſhall ſay vnto them. It is you that haue burnt vp my Vineyarde, and the ſpoyle of the poore is in your houſes.*

The Prophet *Ezechiell* ſufficientlie witneſſed & noted the vices of the Princes in his time, ſaying, they were as * *Woolues that rauiſhed the pray, that effuſed blood, that they loſt their ſoules, and gaue themſelues to auarice.* Hee brought in GOD, ſpeaking againſt their exactions and impoſts, *and admoniſhed them to keepe onely a iuſt ballance.* *Amos* calleth them * *Kine of Baſan, outragious to the needie, & oppreſſours of the poore.* *Micheas* deliuering them before God, reprooueth them * *that they hated the good, & loued the euill, they pluckt off the skinnes of the people, & their fleſh from their bones.* *Sophonia* calleth thē * *roring Lyons:* all which tytles ſufficiently teſtifie, that the Gouernours and Iudges in theyr times, were verie wicked. Yet notwithſtanding, none

of

of the Prophets, although they beheld the people to sincke vnder the exactions, as despoyled of all, and brought into pouertie, did at anie tyme, vnder pretence of the Weale-publique, counsell the people to mutinie or rebel against theyr Princes, but rather vehemently perswaded them to pacience.

Calleſt thou in queſtion any Pagans, or of the doctrine of Mahomet, or Heretiques, who for maintenaunce and aduauncement of theyr deceitfull & falſe opinions, haue wickedly conſpired againſt their Princes? *Alexander*, who was ſlaine by a Souldiour, that proſtrated hymſelfe at his feet before the Cittie of Tauris. *Amurath*, the firſt King of that name in Turkie, who after hee had diſcomfited the Deſpote of Seruia and Bulgaria, was traiterouſly put to death by a ſlaue of Bulgaria, who feigned that he came to ſaue his life. King *Sigibert*, enuironed with all his people, who at the motion of *Fredigonde*, was aſſailed and murdered by two aduenturous Gentlemen. Certaine people of Phenicia, holding the Law of Mahomet, called murderers, otherwiſe *Beduines*, dwelling in hollow nookes of the moſt ſpacious Mõtains, lyuing vnder a Lord, whom our predeceſſours knew by no other name, then the Auncient or Great of the Mountain: they vnder imagination of a Paradiſe of pleaſure, which he had perſwaded into theyr heades, bare this marke on

them, that they made a ſollemne vow to maſſacre all Princes they could lay holde on, that were contrary to theyr ſect and opinion.

By them was the County of *Tripoli* put to death, *Edward* of Englande taken, and many other great Lords, who by them were either ſlain or held as priſoners. From them came firſt the word of murder, as whē one cōmitteth ſlaughter or ſuch like crueltie, by watching for ſpoile. I knowe that dyuers other raiſed themſelues againſt theyr Kings and Princes, vnder the couerture of Religion: but I deny that ſuch murderers, (ſeeing neceſſarily we muſt ſo call thē) were Chriſtian Catholiques, or that for the true faith they enterpriſed ſuch maſſacres, ſo oft and many times condemned in the holy Scripture.

Moreouer, *Alexander* and *Amurath* were not Princes and Superiours to ſuch as ſlewe them, the other likewiſe were led by a ſathanicall ſpirit, euen as theſe murderers or *Beduines* were; And the * Anabaptiſts, who within thys little while preached the aduauncement of the Kingdome of GOD, teaching all Princes to crowde in with theyr feete likewiſe.

eiden in enth ke of eſtate of gion.

Then tell me Leaguer, what remedy is leſt for thy euill? What excuſe can ſaue thee for thy late murder? Thy leueying of al thy Armes and hoſtility againſt thy laſt Prince, and hys ſo worthy ſucceſſour our *Alcides*, the reſtorer of the eſtate, and the Father of hys Countrey?

Sayſt thou he is a Tyrant, or an Heretique, if thou gyueſt him theſe tytles, it is onely but thy paſsion that leades thee, becauſe of the death of the Duke of *Guyſe* & hys brother: for before their death, the pernicious booke which thou didſt cauſe to be imprinted, in fauour of thy tyrannie, intituled, *An aunſwer of the true Catholique Frenchmen, to the aduertiſement of the Engliſh Catholiques, for excluding the King of Nauarre from the Crowne of Fraunce*, publiſhed abroade in Paris ſince the Barricados: exalted him, and called him *the enemy of hereſie*, in the leafe 125. beſide, named hym, *the moſt religious and deuout of all the Kings of Fraunce, or thorowe the worlde*, leafe fiue hundred ſeauentie-three, and fiue hundred ſixtie-one. *That he was verie fooliſh and a beaſt, who ſhoulde imagine him to fauour an heretique*, leafe one hundred fortie-ſixe, and fiue hundred ſixtie-two. *That the Catholiques ought to ſerue him faithfully, and by all manner of good words to adore him*, leafe thirty. How comes it to paſſe then thou art ſo ſuddainlie changed, and gone ſo farre from thy dutie toward thy Prince, by thee acknowledged ſo Catholique, and voyde of all ſuſpicion of hereſie? But if belying thy ſelfe, thou wouldeſt notwithſtanding tearme him to be a Tyrant, lyſten the reſolution of *Thomas* of *Aquine* agaynſt Tyrants.

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nment
Princes.

Truely, (ſayth hee) if there be an exceſſe of tirannie, it were much better to ſuffer for a time thys myſ-gouerned tyrannie: then in contending againſt it, to be wrapped in many great dangers, more full of griefe and trouble, then the tyrannie it ſelfe. For it may ſo fall out, that they which make head againſt the Tyrant, and lift themſelues in reproofe of hym: cannot get the vpper-hand, and ſo by that meane the Tyrant ſhall be irritated and prouoked to become more cruell. But if any one ſhould goe beyond the Tyrant, and vanquiſh him: from the ſame ſucceſſe often-times enſueth great diſcorde and diſſention among the people: eyther meanewhile the preſumption is offered againſt the Tyrant, or after he is brought vnder, for then the multitude deuide thẽſelues in diuers parts, touching the qualitie and manner of theyr gouernement.

That it is
t lawfull
kyll a Ti-
nt, nor
ould a
rant ther-
offend
nſelfe.

It happens alſo ſometimes, that when the people giue chaſe to the * Tyrant, by the ayde and Armes of any aſsiſtant: the helper attributeth the power to himſelfe, and becommeth tyrannous likewiſe: ſo that the feare to endure another, conſidering what they did with him againſt the firſt, preſſeth downe the people with a more troubleſome and grieuous thought of ſeruitude. For it falleth out by cuſtome in tyrannie, that the laſt is more inſupportable then the firſt: when the Tyrant giues not ouer hys prede-

predeceſſors extortions, but himſelfe (following the mallice of hys own hart) inuenteth new and farre more worſe.

For this cauſe, as oft-times els it happeneth, in the Cittie of * Siracuſa, each one deſired the death of *Dionyſius* the Tyrant: yet a certain old Woman prayed continually for his health, and deſired that he might lyue after her. The Tyrant beeing aduertiſed of the earneſt prayer of thys olde Woman, demaunded of her wherfore ſhe did ſo, and what was her meaning thereby: whereto ſhe thus aunſwered. When I was a young Mayden, and our Countrey at that tyme had a verie troubleſome Tyrant: I deſired hee might die, when not long after he being ſlaine, there ſucceeded him another farre beyond him in cruelty. Then thought I, we ſhould be moſt happy indeede, if we might behold likewiſe the death of him: but he beeing deade, the thirde Gouernour became worſe then both the other. Nowe therfore if you ſhould die, doubleſſe one more cruell would come in your ſted, and therfore I pray that we may keepe you ſtill.

* A notable example worthy memory.

But if the exceſſe of tyrannie bee too intollerable, ſome are of the opinion, that it appertaineth to the vertue of couragious and valiant men: to kill the Tyrant, and expoſe themſelues to the danger of death, for deliueraunce of the people, as of the like we haue example in the old Teſtament. For * *Aioth* gaue a ſtroke with his

* *Iudg. 3.*

" his dagger in the belly of *Eglon* King of Moab,
" who oppreſſed the people of God with exceed-
" ding great ſeruitude: and killing him, himſelfe
" was made Iudge ouer the people. But thys
" deede is not conuenable, neither dooth it agree
" with the doctrine Apoſtolicall. * For S. *Peter*
1. Pet. 2. " teacheth vs, to be obedient, not onely to good
" and ciuill Lords or Princes, but alſo to the wic-
" ked and troubleſome. For this is moſt gracious,
" when for the cauſe of conſcience and loue of
" God, any one endureth iniurie, or ſuffereth vn-
" iuſtlie.

" In thys caſe then, when ſo many Romaine
" Emperours perſecuted tirannouſly the fayth of
" Ieſus Chriſt, and a great multitude as wel of the
" Nobles as alſo the meaner ſort, were conuerted
" thereby to this fayth: they were praiſed & com-
" mended becauſe they reſiſted not, but endured
" pacientlie and with courage the death, for the
" loue of Chriſt Ieſus, as we may ſee manifeſtly in
" the holy Legion of the *Thebanes*. Shoulde we
" then rather iudge and eſteeme, that *Aioth* had
" kild an enemie, then one that was a Gouernour
" of the people, albeit he was a Tyrant.

" By this reaſon we read in the old Teſtament
" likewiſe, that they were put to death which
2. Kin. 25. killed * *Ioas* King of Iuda: although hee had
" left the ſeruice of God, and the ſonnes of them
" were reſerued aliue, according to the cõmaun-
" dement of the Law.

Now

Now thys ſhall be dangerous to the people and theyr Gouernours, if any one by particuler audaciouſnes and preſumption, attempt the death of ſuch as preſent the chiefe office, although they bee Tyrants: for often-times in ſuch dangers, the bad commeth ſooner in place then the good, and the Empire or ſigneurie of Kings, is as burdenous and intollerable, vnder the * wicked, as vnder tyrannie, therfore according to the ſentence of Salomon: *The wiſe King doth diſsipate the wicked and vngodlie.*

* The wicked will indure as lie vnder kin as vnder Tyrants.

Then by the like preſumption, the loſſe of the King bringeth more daunger and damage to the people, then profite and remedie by the end and cutting off a Tyrant: Likewiſe, that it is more neceſſary to proceede againſt the crueltie of Tyrants, rather by publique authoritie, then by particuler wilfulnes or preſuming. But if any people haue right to prouide themſelues of a King, and that by them he is choſen: for iuſt cauſe, the King ſo eſtabliſhed, may by the people be ſuppreſt, or his authoritie taken from him by them that created him King, becauſe ſo tyrannouſly hee abuſed the Maieſtie royall. Now are the people to bee iudged vnfaithfull, in forſaking and ſubiecting thys Tyrant, becauſe before hee was neuer Gouernour of himſelfe, neither carryed that faithfull and honourable minde, as is required in the office of a King: Thus miſleading and miſgouerning his peo-

" ple, hee deſerues not that hys ſubiects ſhoulde
" keepe the promiſe they made and ſwore to
" him.

" So the Romaines chaſed out of the King-
arqui- " dome * *Tarquine* the proude, whome they had
the " receiued as their King: but becauſe of the ty-
wde. " ranny of him and his ſonne, they ſubiected thē-
" ſelues to a leſſer authoritie, namely of Conſuls.
omitian In like caſe * *Domitian*, who ſucceded the moſt
Tyrant. " modeſt and debonnaire Emperours, *Veſpaſian*
" his Father, and *Titus* his brother: becauſe hee
" excercyſed tyrannie, hee was ſlaine by the Ro-
" maine Senate, and by their decree were reuoked
" and annihillated, all ſuch things as he badly had
" eſtabliſhed & ordayned againſt the Romaines.
Iohn the For this cauſe S. *Iohn* the Euangeliſt, the belo-
ngeliſt. " ued Diſciple of Chriſt, who was ſent in exile
" by *Domitian*, into the Ile of Pathmos: was re-
" called from thence, and ſent by the Senate to E-
" pheſus. But if any ſuperiour Gouernour, hath
" right to giue a King to the people: he ought to
" regarde his dealing, & to yeeld remedie againſt
" the malice and wickedneſſe of the Tyrant.

rchelaus Heereof * *Archelaus* may remaine exam-
ne to
g Herod " ple, who hauing begun to raigne in Iurie, in the
" place of King *Herod* his father, began to imitate
" him in wickednes and crueltie: when the Iewes
" framed a cōplaint againſt him before *Auguſtus*
" *Ceſar*, then firſt his authoritie was deminiſhed,
" the name of King taken from him, & the moi-

tie

tie of his Realme deuided to his two brethren. "
And becauſe by thys meane hee could not bee "
kept from vſing tyranny: *Tyberius Cæſar* ſent "
him in exile, to the cittie of Lyons in Fraunce. "

And if it bee not poſſible to haue humaine "
ſuccour againſt a Tyrant, let vs make our re- "
courſe to God, the King ouer all, who will help "
the oppreſſed in trybulation: for it is in the "
power of God, to conuert the heart of a Tyrant "
into mildneſſe, according to the words of * *Sa-* * *Prou. 2*
lomon: Cor Regis in manu Dei; quocunq; voluerit, "
inclinabit illud: The hart of the king is in the hand "
of God, he may turne it whether ſoeuer he will. For "
he turned into meekenes the crueltie of * King * *Heſt. 6*
Aſſuerus, who prepared to put the Iewes to "
death. "

Hee likewiſe conuerted and changed the "
cruell King *Nabuchodonozer*, that he became a "
Preacher of the diuine power, ſaying: * *Nowe* * *Dan. 4*
therefore I Nabuchodonozer, praiſe, extoll, & mag- "
nifie the King of heauen, whoſe works are al truth, "
his wayes iudgement, and thoſe that walke in pride "
or arrogancie, is he able to humble and abaſe. But "
as for Tyrants, they are reputed by him vnwor- "
thie of conuerſion, he will cut thē off, or bring "
them into baſe eſtate, according to the words of "
the Wiſeman * *God deſtroieth the ſeates of proud* * *Eccle. 1*
Princes, and ſetteth on them ſuch as are meeke and "
humble in their ſted. Hee it is, who ſeeing the "
affliction of his people in * Egypt, and hearing * *Exod. 1*

" the cry of them: ouerthrew the Tyrant *Pharao*
" with his Armie in the Red-ſea. It is he, that not
" onely threw from the throne Roall the fore-na-
" med * *Nabuchodonozer*, who was become verie
Dan, 4. " proude, but alſo depriued him of the company
" of men, and changed him into a beaſt.
" Hys arme is no whit ſhortened, but hee can
" and will deliuer his people from Tyrants. For
Iſ. 40. " he promiſed to his people by the Prophet *Eſay*,
" that he would giue reſt to the trauaile, confuſi-
" on, and troubleſome ſeruitude, wherein they
" were before ſubiected. And by *Ezechiell* hee
Eze. 34. " ſaith: * *I will deliuer my flocke from the mouthes*
" *of ſuch ſheepheards, as doe nothing but feede them-*
" *ſelues.*
" But to the ende the people may obtayne
" this mercifull benefit from God, it is neceſſarie
" for them to leaue theyr ſinne: becauſe that in
" vengeaunce thereof, the wicked and vngodly
" (by diuine permiſsion) get hold of the princi-
" palitie; And God ſaith by the Prophet *Oſee*:
Oſee 3. * *I will giue thee a King in my furie*, and in *Iob* it
12. is written: that hee will ſuffer the hypocrite to
" raigne, becauſe of the ſinnes of the people. It
" is requiſite thē to take way the fault, to the end
" GOD may ceaſe to puniſh vs by the meanes of
" Tyrants. Hetherto *Thomas Aquinus* ſhewed
the errour of ſuch as lifted themſelues againſt
Princes, albeit they were Tyrants, and dyd in-
treate their Subiects cruelly.

Sayſt

Sayſt thou then vnder this pretence of tyrannie, that iuſtly thou mayſt raiſe thee againſt the King, to kyll him, murder him by treaſon, and ſo to take his eſtate from him? For the firſt, he is no Tyrant, and though hee ſhoulde conſent to make any tyrannous Act, (as therein thou ſaiſt moſt falſe) yet thy wordes ſauour of moſt abhominable errour, and are condemned by the * counſell of *Conſtance*, who aboue all things would haue aboliſhed and raſed foorth ſuch a pernicious doctrine: *That it ſhoulde bee lawfull to kill a Tyrant, for any cauſe what ſoeuer it be.* They declared ſuch people to be wicked, erronious in fayth and manners, reproouing and condemning them as Heretiques, or ſcandalous preparers of the way to fraudes, deceites, dreames, periuries, and treaſons.

* The counſell of *Conſtance.*

Thys holy Sinode declared furthermore and ordained, that ſuch as obſtinatly affirmed and maintained this doctrine, were heretiques, and ought to be puniſhed according to the holie and Canonicall ordinaunces.

Then tell me Sorcerer, art not thou an heretique, hauing murdered not a Tyrant, but a iuſt, debonnaire & lawfull King? Art not thou an heretique, to purſue the life and eſtate of his admirable ſucceſſour? whom thou art enforced to confeſſe & account for a mightie, generous and affable Prince, gracious euen toward his verie enemies, a conſeruer of Religion,

although he make profeſsion of that is contrarie to thee. But thou feareſt (as it ſeemeth) that beeing the heade of his Subiects, hee wyll not change his Religion, but rather his clemencie into rigour and ſeuerity: thys proceeds but frō the fardle of thy malice.

As concerning the matter of Religion, I haue thereto aunſwered thee alreadie: but for the alteration of his kinde nature into another more rigorous, I am perſwaded that he is eſtabliſhed by GOD to doe iuſtice to the wicked. Beſide, he is ſo ſoundly acquainted with mercy and gentlenes, as hee will neuer from them degenerate: but will pardon hys ſimple Subiects that gaue but conſent to rebellion, and were not authours or procurers thereof.

Dooth it then appertaine to thee to iudge thy Prince? * Men (ſaith the holy Scripture) ſee the outward part, but God onely regardeth the inward. God reſerueth to himſelfe the examinations of the intents and thoughts of men: wherefore preſumeſt thou then to iudge the hart of thy Soueraigne, when thou ſayſt he will doe but as ſuch a King, or ſuch a Queene?

*om.6.

Art thou a Prophet, or hath GOD reuealed to thee the minde & thoughts of the King? It is not for thee, beeing a ſeruaunt and Subiect to iudge thy Maiſter, * but it appertaineth to the Maiſter to iudge his ſeruaunt: thy offences are the cauſe of thys temerarious iudgement.

*om.14.

A man can haue no better cenſure of others then of himſelfe: for he is of this nature, that he thinkes others doe erre in what himſelf erreth, ſo becauſe thou art a lyar and deceiuer of thy King, thou iudgeſt his Maieſtie after thine own affections, and in reſpect thou art not capable of any good, therefore thou attributeſt an euill end to all good works, eyther becauſe thou valueſt them as nothing, or for the enuious wyll thou beareſt to the King.

The Sunne, whoſe radiant beames paſſeth thorow the glaſſe, receiueth his collour of the ſame glaſſe: in like ſort, the iudgement which paſſeth the hart of a wicked man, muſt needes be wicked, becauſe hys hart is painted wyth a wicked collour: ſo thy euill opinion of the Kings deedes, proceedes but from thyne owne euill diſpoſition.

A wande thruſt neuer ſo right into the water, ſeemeth crooked and broken: euen ſo thy broken, vicious, and rebellious hart, cenſureth the ſound actions of the King to be broken: as the ſicke-man that reiecteth good wholeſome meates, and imagineth them to be bitter, becauſe himſelfe hath loſt his taſte.

The deuill, ſeeing hee could not ouer-come by ſlaunder the good workes of * *Iob*, iudged wickedly of hym, that what he did, was doone to an euill end, and therefore he ſayd to God: *The good which Iob did, was rather for his owne profit* * *Iob.1.*

1.Sam.10 *profit, then his loue.* *King *Dauid* wyth a holie intent, ſent to viſite *Ammon* King of Ammon, to comfort hym after the death of his Father *Nahas:* but the people ſayd incontinent, that *Dauid* had ſent priuie Spyes for inuaſion of the Kingdome.

So Leaguer, in like manner thou interpreteſt to an euill end the good endeuours of the King, as alſo of hys followers and faithfull Subiects. The better ſort of people, becauſe they are well minded, iudge euer-more the better way, and wyll themſelues excuſe the bad dealings of theyr neighbours, ſo much as in them lyeth to performe.

Ioſeph in Egypt excuſed ſo much as he could, the mallice of hys Brethren, who enuiouſly had ſold him into that Kingdome, ſaying to them:

Gene.45 **That God had permitted it for their profit, and*

Acts.7. *the ſuccour of ſo manie people.* * Saint *Stephen* excuſing before God the mallice of hys perſecutours that ſtoned him, ſayd: *they did it through ignoraunce:* ſo to make leſſer the faulte of hys enemies. Euen ſo the mallice or good inclination of each ones hart, is cauſe of their iudgements good or euill.

The naturall heate in a man, that is healthfull, of good nature & complexion, conſumeth all that he eateth, and conuerteth it into good blood: as by the like example, the man that feareth God, & is enflamed wyth his loue, turneth

what-ſo-

what-ſoeuer he beholdeth to profit therby, but the wicked conuerteth euery thing to euill. *A good man giueth credite to all good wordes,* (ſayth *Salomon:) and thys facillitie in beliefe, is not to be blamed in him, but rather commended. Thys is the holy ſimplicity of the Doue, which Ieſus Chriſt commended to his Apoſtles, wherein conſiſted: that they ſhould not be malicious, they ſhould iudge well of all, and take in good part what-ſoeuer they ſaw doone by their Bretheren.

* *Pron.1.*

* *Mat.10*

The *Gabaonites* came to *Joſuah* with an euill diſpoſed will, and betrayed the holy perſon and people of GOD by theyr falſhood & deceits: and ſo long as *Joſuah* with his followers did well, theſe *Gabaonites* woulde not beleeue, but that they were come to beguile them. Charitie thinketh no euill, or miſiudgeth of anie one. A good man hath no eyes to looke on the faultes of another: but thou that art wicked, hauing loſt both charitie and the vertue of obedience, thou conſidereſt raſhlie, thinking others to be ſinners, and thy ſelfe iuſt.

* *Ioſua.9*

Our Sauiour reproueth thee, where hee ſayth: *Hypocrite, thou ſeeſt not the great beame in thine owne eye, but thou well noteſt the lyttle moate in thy neighbours eye.* It is a great matter, that not caring for thine owne conſcience, thou art become ſo buſie an examiner and inquiſiter of the deedes of thy Superiours, as thou wylt

* *Luke.6.*

ſee and pry into theyr thoughts: wherein thou
ſheweſt thy ſelfe but a foole, that hauing to
correct ſo many faults, by thee committed bee-
ing a Subiect, thou wilt preſume to iudge of
thy King & Prince, as alſo hys Seruaunts, whoſe
deedes imploied to a good end, by thee are miſ-
conſtrued and iudged after thyne owne fancie.
In the old Law, God forbad the Prieſt to iudge
preſently of the Leper, but to let * 7. dayes firſt
Leuit. 13. be paſt. If then God wold not permit the prieſt
to iudge ſo ſuddainly of the Leper, whom he
manifeſtlie beheld: thinkeſt thou he wyl ſuffer
thee (beeing a Subiect) to iudge of thy King,
and of the mallice (which thou ſayſt) is in hys
hart, where-into thou haſt no eyes to diſcerne?

Thou Leaguer, thou examiner of the hart
and thoughts of thy King, remember the cha-
ſtiſement of God on the *Bethſamites*, becauſe
they would needes ſo curiouſly looke & ſearch
into the Arke of the Teſtament, as it paſſed
1. Sam. 6 thorow their Countrey: * God ſmote to death
three-ſcore and ten men of the chiefeſt ſort, and
fifty thouſand of the common people. The hart
of thy King is as the Arke, inſcrutable, & much
more interiour and ſecrete are the intentions of
a Kings hart and his ſeruaunts: then were the
tables of the Law, the veſſels for the Manna, or
the rod which was within the Arke of Iſraell. If
then thou weeneſt ſo curiouſly to ſift and exa-
mine the thoughts & meaning of thy King, be-
ing good and iuſt, yet notwithſtanding inter-

preted

preted by thee to an ill ende, thou canst not escape the punishment which God inflicted on the *Bethsamites*: iudge not then rashlie, nor detract thy King. The Apostle saith * *detracters are abhominable before God*: then speake wee in general, how much more abhominable are such subiects, as dare detract against their King and Superiours? All these detracters and slaunderers, promise to themselues by their rebellion, a high step into glory; hauing hetherto lyued at theyr ease, on robberies and spoyles made on the faythfull French-men. But ô God! howe farre of are they from theyr account, hauing in hatred the bridge of true repentance, wyth solemne acknowledgment of theyr offences, ouer which all sinners that are Christians must of necessity passe. What-soeuer good the K. doth, thou art in such sort possest with the spirite of dissention, as thou sayst it is no more then a Dreame or fantasie. * *Rom. 1.*

Thou blamest the Catholiques, that they are allyed with such as thou callest *Huguenotes*, for maintenaunce of the royall authority in the house of *Burbon*, the most famous of the world. Didst thou imagine them to be so mad, after the slaughter of theyr most Christian King, as to defend the cause of murderers? And then when no question was to be made of the estate, wouldest thou haue them falsely breake theyr bond to theyr naturall & legittimate Prince, to whō

by dutie they owe all fidelity? Thy tearme of Religion, ought not hinder the assistance due to him by allegeance: for the Prince is elected of God, what is he thē that shal refuse & be disobedient to the heauenly appointment? And who hath made this alliance or coniunction of the Kings Catholique & faithfull seruaunts together, for the placing him in his estate, but thy selfe Leaguer? that didst betray and kill a most Catholique King, to transfer the Crown whether thou pleasest.

Art not thou thy selfe leagued with certaine Protestants, who euery day make a preaching in thine Army, & commit great indignities in the Churches, which thou both knowest and beholdest? But heereof I neede not make anie wonder, for thou art content, that thy zealous * Catholiques shall spoile euen to the high Altare, and yet not be sacriligious. Thou pillest Churches, & our King vseth them as a defence for hys person: so according to thy mallice inuetterated by nature, thou immediatly turnest all hys good works into poyson, as all things els likewise of thys vertuous Prince.

The Leauers may doe what they please, and yet it is no sinne with them.

The * Pope himselfe, did he make any dyfficultie in matters of estate, to cōsent heretofore with the *Huguenotes*, by meanes of a certaine anuall pension, for the conseruation of the Countie of Auignon, which appertained to him? The Emperour *Charles* the fift, and *Phillip* hys

The Pope for money, dispenseth with all Regions.

sonne

ſonne King of Spaine, the ſource and ſupport of the League: did they find any fault in aſſembling their troupes and Armes, compoſed of men of all religions, for the ayde and defence of theyr buſines?

Thou Sorcerer, dooſt thou oppoſe to mee by the mouthes of thy falſe Prophets, that * *Ioſaphat* was contented by the Prophet *Iehu*, to ioyne in affinity with *Achab*? And by the prophet *Elizeus* he was likewiſe vnited to *Ochozias* King of Iſraell, he beeing giuen to do ill? That King * *Aſa* for making a couenaunt with *Benhadad* King of Aſsiria, was tempted? That God by the mouth of *Eſay*, as alſo by the Kinges of Iuda, ſayd: * *Euill be on you that walke to goe downe into Egipt, and haue asked no queſtion at my mouth, but ſeeking ſtrength in the ayde of Pharao, haue knit your ſelues with the number of Egipt, therefore ſhall the ſtrength of Pharao be your confuſion?* That in *Ieremie* we read the like words, and how GOD commaunded hys people, not to make any alliance with the *Cananites*, *Amorites*, and other Infidell Nations? I aunſwer to theſe arguments, that the prohibition made to King *Ioſaphat*, reached no further then to himſelfe particulerly: becauſe hee was ioyned with a King not onelie irreligious, but alſo impious. And *Aſa* is reprooued, becauſe forgetting God, he truſted in humane power, whereto in lyke manner tendeth the reprehenſion of *Eſay*. But a

* 2. Chr

* 2. Chr

* Eſay.

Iere. 4.

Christian Prince, that beleeueth in God, may not hee (according to occasion and time) receiue the amitie and alliance of another Prince, different in Religion, especially in the affayres of the estate? Said not * *Moises, When thou cõmest neere to a Cittie to fight against it, thou shalt offer them peace. If then they aunswere thee againe peaceably, and open the gates to thee, then let all the people that is founde therein, be tributarie to thee and serue thee.*

Dyd not * *Iosuah* receiue the *Gabaonites* into alliance: which (albeit hee had discouered their fraude and treason) he woulde neuer after breake? What sayst thou to the alliance * *Abraham* made with King *Abimelech?* Was not * *Dauid* in such sort ioyned in amity with king *Achis*, as himselfe was made of the Guarde to the person of the King? Dyd hee not beare like amitie to * *Nahan* King of the Ammonites, & allied himselfe with him? Hys Sonne * *Salomon*, did not he the lyke with *Hyram* King of the *Tyrians?* Of whom by the meane of alliance, he receiued both matter and worke-men, to build the Temple of God in Ierusalem?

It is not then vnnecessarie, that Catholique faithfull Subiects, should ioyne themselues with their naturall and legittimate Prince, although he differ from them in Religion: and with those also of contrary opinion, in so iust a cause: and if they should doe otherwise, who doubts but they

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they are to be attainted and conuinced, of the ſelfe ſame crime as Rebels are?

What ſaiſt thou then now? Wilt thou make the Law? appertaineth it not to the King to do it, who relieth on no bodie els but God? Dareſt thou attempt againſt his Maieſtie? Dareſt thou yet oppoſe thy ſelfe againſt Gods annointed? *Hydra*, dooth more heads ſtil bud foorth, hauing alreadie loſt ſo many? Who doubts but hell is called hell? Thou haſt murdered *Henrie* the third, a Chriſtian King, and yet thy violence is not therewith pacified. Thou haſt ſtriuen, & ſtill dooſt daily ſtriue, to glut thy falſe and moſt cruell hart with the blood of our preſent King, who hath been ſo kind and debonnaire to thee, and beeing able to doe nothing by force, thou haſt recourſe to Magique-artes and Charmes: but the goodneſſe of God is farre beyonde thy mallice, and in pittie he wil not permit, but that the King and his poore Subiects, who ſuffer by thee ſo many abuſes and enormities, ſhall haue the vpper-hand in theſe waighty affayres, and that it is his pleaſure, to let vs ſhortly ſee thy noſe flatted to the earth, wyth thy neck broken, and neuer heere-after to be better then thou art: as I am fully perſwaded thou canſt not be, beeing clothed with ſuch cruell paſsions and violent executions. Spare not (for vs) ſtill to lighten the warre with thy ambition, that thou take to thee thy Spaniſh King & Maiſter, that thou

beſtow

beſtow on him the ſupreame power, that thou aſſociate thy ſelfe with men of ſpoile, and fit for the halter, robbers, theeues, murderers, & ſuch like, and that all ſuch are the moſt gratefull and welcomeſt gueſts to thee: we expect no other, but the ende of thee and them at the * Fourca or Gallowes.

he onely of trea- and ytors.

Thou braggeſt a little, that thou haſt ſome Gentlemen of good birth, whoſe Fathers (with the price of their liues,) did valiantly defende the crowne: theſe haſt thou in ſuch ſort inueigled, by thy wicked wrappings & enchaunting perſwaſions, as their fault and themſelues are alike, and their crime of *Leſe Maieſtatis*, beares witnes of their vertue. They Idoll-like honour thee, and willingly are charmed with thy *Siren* perſwaſions, thy ſweet ſongs & affecting blandiſhments, becauſe thou layeſt thy ſelfe wide open to theyr lightnes. But I attende the time, that according to the good nature they receiued from their Auncеſtors, if any at all be left within them: they comming to diſcouer how hidious thou art, how falſe and full of all deteſtation, in the end wil ſet their feet on thy neck, before they be ſwallowed in this depth altogether; as already many of the better aduiſed are; who find themſelues drawne forth of thys Labyrinth, euen as it were by the thredde of *Ariadne*.

An

An aduertiſement to the ſmall companie of Noble men, *that follow the League.*

YOV Gentlemen of honourable minde & byrth, that make loue to thys deceitfull Courtezane, good God! how are you abuſed? Doe yee not behold, that in promiſing ſhe plucks from ye? and in giuing, ſhe takes away? Deſpoyling ye of your Nobleſſe, renowne and honor? See ye not that ſhe cheriſheth ye, to the end to ſlack and weaken ye to your King and Countrey, by making ye drunk with her vnlawful loue? Know ye not the cunning of this withered *Geryon*, that would ſeperate and deuide ye, in the end to triumph ouer ye? Doe ye not yet diſcouer her mallice? Haue ye yet your eyes

ſealed vp? will ye not purge them of the powder of ſo many collours and falſe pretences, as are thrown into them, that yee might cleerelie diſcerne your ſelues to come into a good way?

very apt militude f ỹ Lea, ue.

The League you reuerence ſo much, is like a Tree ſecretlie and ſubtillie planted in the midſt of you, the fruit whereof at the firſt beholding, ſeemeth faire, yet are they verie bitter and poyſonable to poore Fraunce: how happens it thē, that they are ſo ſweet and ſauorie to you whoſe taſtes are ſo fine & delicate? Know yee not that ſuch Leagues, confederacies, and particuler aſſociations of Subiects amongſt themſelues, or with other Princes, vnder what-ſoeuer pretence it be, are forbidden by Monarches? Yea, the King of Spaine himſelfe that thus beguiles yee, hath by expreſſe Edicts inhibited his Subiects from thē: yet ſhal this old *Reynard* (by the ſame meanes) ſpoile & deſtroy you? Are ye ignorant (my Lords) that there was no accuſation more great, againſt * *Lewes* of Fraunce Duke of Orleance, after he was ſlaine by the pollicies of the Duke of Burgundie: then becauſe he was allied and leagued with the Engliſh Duke of Lancaſter? Nor can yee defende your ſelues with the authoritie of the late moſt worthie Prince, the Cardinall of Burbon, whoſe integritie and holie zeale to Chriſtian Religion, the Maiſter whom you ſerue, vnder the afore-named pretence of pietie and Religion abuſed. And doubtleſſe

Lewes Duke of Orleance, ſlaine by meanes of the Duke of Burgundie.

as

as much would he doe, to this honourable, vertuous & religious Prince, the Cardinall of Burbon his Nephewe, if he did not well perceiue, that so great a Prince and Prelate, by his wisedome and most carefull fore-sight, (instructed by nature, & cõfirmed from his yongest tender yeeres, by the vertuous documents hee receiued of *Mounsieur de Bellozane*, a sharp sighted, good Catholique, & most faithful Frenchman) would discouer his fraude and coniuration, and finde readie at his fingers endes, what he entended to his King and all other of his blood. It was not lawfull for that great Prince, the late Cardinall of Burbon, of praise worthy memorie, so kindly and easily (notwithstanding his authoritie) to league himselfe, or to giue any occasion or couerture of a League: because it pertaineth to none but the King to doit, or to commaund or consent to Leagues, hee hauing the onely soueraigne authoritie. But the enemies to the King, the estate and his honour, very easilie deceiue him, vnder the colour of Religion & the Weale publique.

You are capable of reason, then conceiue what I say. Forsake the error of thys vile kynde of people, that are dulled and infected with this daungerous poyson: defende your selues with this preseruatiue, and consider, that these Rebels haue their weapons in hande euen against you, seeing they menace the estate, which you ought

and are bounde to maintaine and defende, becauſe thereon dependeth your Nobleſſe, goods, and liues. * The enemie hath diuers times receiued ſhrewd checkes, but that your aſſiſtance and hoſtilitie relieued him: had we your fidelitie, with all the reſt of this noble body, ſoone ſhould both the checke and mate be giuen him; or rather this *Hydra* with ſo many heads, ſhold be ouerthrowne and vtterly vanquiſhed.

The Leaue would ſoone periſh, if theſe we would forſake it.

Abandon and giue ouer this Sorcerer, vnwrappe your ſelues out of theſe ſnares, if you bee wiſe, and knit your ſelfe in a Gordian knot vnto your King, our *Hercules*, who holdes his armes wide open to receiue you courteouſlie, albeit ye haue ſo greatly offended. Would ye by any badde deede of perfidie, looſe the name of Frenchmen, heeretofore ſo admyred amonge ſtrangers, as that for the auncient Nobleneſſe of the French, it was attributed by the Orientall * Greekes, before all the Latines and people of the Weſt?

* *Zonar.* in the Hiſtory of *Mich* and *Alexand. Comines. Othoſriſing. Cron. Lib. 7. c. 4. Vrſperg. de expeditione Godfrey de Bullen.*

Can ye endure that the Spanyard, who wold commaund euery where, ſhall diſtaine your names and famous race? Will ye let your ſelues looſe the naturall enfranchiſe and libertie, ſo long time frequent among the auncient french, before it was peece-meale rent by manners and opinions of ſtrangers, nowe when yee haue nothing left more deere, then your honour and reputation? Neuer thinke to make your ſelues

great

great by that which you ruinate, but think what ſhall become of you & yours in ſuch accidents. The difficulties and occurrances that happen in an eſtate, troubled with affaires of partialities, are the more ful of dangers, in that they depend on what may enſue, and cannot eaſilie be referred to anie certain rule; ſo that prouidence muſt there haue greater place thē knowledge. But the humane ſpirit is ſo blinded with ſelfe-loue, and dazeled with things preſent, carrying ſhewe of delight: as it imagines ſuch pleaſures ought alwaies to endure, and little cares for ought may afterward come to paſſe: the next way to vſe ſpeciall regard heereof, is not to entertaine our thoughts with flattering deſſeignes or opinions.

So GOD, who to himſelfe hath reſerued all power, deſtributeth no otherwiſe his gyftes to men, but that often-times hee ouer-throwes their determinations ſo ſoone as they are conceiued: and ſome-times, fore-ſeeing the ſcope of mens drifts, conuerteth the enterpriſe to the ruine of the inuenter.

Then flatter not your ſelues concerning the part you take, which is directlie againſt God, againſt the eſtate, and againſt your King, and ſo cōſequentlie, to the extirpation of al the French Nobilitie: for the Stranger, accompanied with a multitude of baſe peaſants and groomes, will looſe and betray you to the *Switzers*. If anie one

of the wiſer ſorte, that attendes on which ſide the winde will turne, and now are halfe Spanyards, nowe on the Kings ſide, according to the occurrences, ſhall ſay vnto me, that I ſhew my ſelfe ouer paſsionate: I annſwer him, that in generall deuiſions, a man ought to take one partie, for otherwiſe hee ſhoulde ſhewe himſelfe to be faultie, ſtanding as a Neuter, and ſo deſerue the puniſhment ordained by *Solon* for ſuch people. As for me, reaſon tels me, that I faile not in taking and following the part of my King, whom God hath lawfully and by the degree of ſucceſſion giuen vs, to gouerne and relieue this poore afflicted kingdome, which doth nothing elſe but ſtagger, beeing ſo extenuate and weake, as if his Maieſtie (aſsiſted by God) did not ſuſtaine and reſtore it, hardlie ſhould ſhe find any other to helpe her with recouerie of health: albeit this is not the firſt time that Fraunce hath been deuided into Leagues and partialities, after which it hath beene reunited and reconciled.

For the diſeaſe of this eſtate is ſo ſharpe and violent, albeit the cauſe thereof is well knowne to all: as if it find not an aunſwerable remedie, by the admirable preſcription of ſome ſpeciall and no vulgare Phiſition, vndoubtedly immediate death will enſue.

Which were great pittie (my Lordes) that Rebels ſhould ſo doe, after they haue mangled, diſsipated and ſpoyled it, vnder collour of reformation,

formation, and pretence of Religion: haue likewise brought in the Spanyard, euen to the verie hart of the estate, and then caused him to discend into Brittaine & Prouince, to enrich himselfe with the publique ruines and hauocke of French-mens goods.

Doe ye not already behold, that the Spanyards are Maisters within * Paris? Doe yee not see them gorging the riches & treasure of the Cittizens? See yee not likewise how they handle the fooliſh people, that when they come to acknowledge theyr fault, they are so feeble and faint-harted: as they easily chase & driue them forth of their houses, wherof they presently will haue the authority and disposing; beside, eyther by faire meanes or force, deale with theyr wiues, theyr daughters, and their seruaunts.

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* *It is easie* (as *Pindarus* saith) *for the rude & base multitude, to trouble and ouer-turne a great Cittie: but to bring and re-establish it in the former flourishing estate, requireth a little more paine and trauaile.* For such onely can doe that, to whom God (as the true Gouernour) giueth the means and counsell how to performe it. The King alone can re-establish Paris, and the Spanyarde, assisted with the Rebels both without & within, gapeth but for the generall ruine therof. The King labours to preserue it, as beeing his proper heritage, and principall seate of the Kinges: the Spanyard imployeth his daily paine for the

* Ode 4
Pythi.

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losse therof, & accounts it best to vse it as a garrison, a pernicious garrison, a garrison which will be the miserable end of the greatnesse and excellencie of Paris: for whose safety, the King endured before it the discommodities of a long siedge, desiring rather to recouer it by reason, and reknowledging of offences past, thē to take it by force, and so commit it to sack & the Souldiours spoyle.

Therfore thou needest not accuse the King because so long time he besieged *Paris, with no other intent: rather heereby thou shouldest conceiue an argument, of most wonderfull and debonnaire kindnesse, or rather a princely fatherlines towards his Subiects, who are as deere to hym as his naturall Children. What man is he so foolish, that will thrust fire into his house, vnder shadowe that it is occupied by his enemies: if he haue the meanes left to chase them away, or to make them become hys Freendes? VVhat Father is it, beeing neuer so greeuously offended with hys Sonne, will therefore immediatly worke his death or destruction? Will he not rather vse discretion, and tarry the time, wherein by necessitie, or other kinde of trauersing, hee may bring him againe into the right way, or acknowledgement of hys fault? In vain were it to doubt otherwise: marrie if the sonne persеuere long time stubborne, and the Father be seuere, in the end he will chastise him according

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ding to his deſerts. The King then hath proceeded like a good Father of a familie, hauing vſed incredible pacience and kindneſſe, euen till the extremity, when he might haue ruined and confounded all his enemies. God therefore will permit him a double recompence, and if heereafter the Rebelles be handled by his Maieſtie more rigorouſly, themſelues thereof haue giuen him iuſt occaſion.

It is harde to order or well guyde an aduice and deliberation, for reducing a Kyngdome vexed wyth troubles and ſedicions, into a ſounde aſſuraunce: as the Pylot (what-ſoeuer experience he hath,) findes it difficult for him to guide the Shyp, when he is hindered with exceeding rough Seas, and extraordinarie tempeſts: when he ſhall be dryuen from hys right courſe of Nauigation, and ſee the veſſell begin to ſplyt and ſhyuer againſt the Rockes, beeing vnable longer to man the ſtearne. But GOD gyueth grace to the King, as a moſt good, aſſured, & expert Pylote, to recouer the Barque of the Common-wealth of Fraunce, ſo menaced and in danger of ſhip-wrack: to the confuſion of all his enemies.

And nowe to returne to you my Lordes, loue yee better to lyue miſerably, vnder the tyranny of them that would deſtroy yee: then vnder the ſweete and agreeable ſubiection of the moſt gracious King on the earth? Who makes

no ſpare of himſelfe, but ſtandes expoſed to all daungers, to winne you by his Armes, and by the aſsiſtance of ſo many great Lords and Gentlemen, to re-ſeate peace, quiet and tranquillity. As * *Pindarus* writes, comparing Peace to a fayre and mylde weather, which cauſeth aboundance, and fertilitie of all good things, and is (as he ſaith) *the ſoule of the ſpirite and thought, the daughter of Iuſtice, that conſerueth and maintaineth the greateſt Cities, hauing the moſt excellent keyes of counſell, and good deliberation.*

VVyll not you then trauaile with your King, to gaine thys fayre and precious Iewell? Will not you followe him, to chaſe hence the cruell dyſquieters of your Countrey? Loue ye better to conſent to theyr inuaſion, to looſe and bury your ſelues in theyr Conqueſts: then liue vnited to your King, in peace, in your Houſes, and Caſtels, wyth your Wyues and Chyldren? Wyll yee ſuffer your ſelues to fall head-long into thys diſcorde, which ingendereth nothing but confuſion, which in ſuch ſort dazeleth the very greateſt ſpyrits, as they ſhall not ſee and know what is good for them? How ſoueraigne a vertue is it to counſell well, and howe equall there-with is it, to liſten good counſell and follow it?

It is greatly to bee feared, conſidering the mallice of theſe Rebels: that it bee not ſaide of this eſtate, as *Cicero* wrote of the Romaine com-

mon-wealth:

* *Ode 8. thi.*

mon-wealth: the ſhaddowe whereof, (to our great paine) remaines in this kingdome. * Sedition is lightly mooued, and oftentimes on very ſmall occaſion, but ſuddainlie it engendreth dyuers troubles, as raging ſtormes and tempeſts, that ſundry wayes toſſe and turmoyle the Common-wealth: and ſometimes it falles out, that the Author of theſe broyles dooth as the Bird, who hauing got bird-lyme by chaunce into her winges, the more ſhee ſtriues to looſe her ſelfe, the faſter her winges cleaue together with the lyme. If then wee woulde haue the Common-wealth to liue and floriſh, let vs liue in agreement with our King: for concorde is the verie ſoule of the Common-wealth.

* *Cicero. Cattel.*

The vnitie which you haue followed vntill this preſent, is contrarie both to your quiet and welfare of the ſtate. Perceiue yee not by the diſorders heere engendred by the enemies of the Realme, that their entrance was made onely to triumph ouer you? And will yee forget your ſelues ſo much, as to imagine it may any way redownde to your profit and aduantage? be not I entreate you ſo eaſily deceiued. What miſ-fortune is it to * Fraunce, that heeretofore hath beene a refuge to other afflicted Nations: a terror to the very proudeſt people that reigned in Greece, in Peloponneſtine; and hath been renowmed thorowe Europe, Aſia, Affrica: hath aſtonied the *Almaignes*, conquered the *Gaules*, comman-

* The ſtate of Fraunce in former times.

ded in *Italie*, often-times combatted the hardie *Engliſh*, with-ſtood Emperours, and other great Monarchies, chaſed the *Sarraſins* of Spayne, (who neuertheleſſe haue left behind them too many of their ſeede.) What miſhap is it (I ſay) that Fraunce ſhold now be conſtrained to ſend for the ſuccour of Strangers, not to augment her glory, to conquer from the enemy the auncient patrimony of the Crowne, and thereby to erect Trophies of your victories, according to the famous teſtimonies left by your Aunceſtors: but to deliuer vp herſelfe to them as a pray, to expoſe to their pillage, holy Temples, Pallaces and Caſtels: to giue them raunſome, or rather to ſell them her Gentlemen, peaceable Cittizens, Merchaunts, handicrafts-men, women, children, and ſucking infants: yea, euen againſt herſelfe to coniure ſo reſolutely?

Behold the eſtate wherein you may now ſee thys poore King, beggered (well neere) by the meanes of your League, glyding vnder the *ſpecies* (albeit a falſe pretence) of Religion, heere too long a time. Will ye not (my Lords) by the accuſtomed fidelity of true French-men, vnmaske your eyes, ſee into what Labyrinth you are entred, and ioyne in this moſt iuſt cauſe, to recouer with your King the happy times, that were in the raignes of K. *Lewes* the 12. *Fraunces* the firſt, and *Henrie* the ſecond, whom your Fathers and Grand-fathers faithfully ſerued?

Who is the French Hiſtorian, that now can ſay of the three eſtates of this Realme, as *Titus Liuius* wrote of the good accorde of the three orders ordained in Rome? * *Certainly* (ſaith he) *the Cittie of Rome is verie happie, inuincible and eternall by her concorde: the Knights are excellent men, and worthy to be praiſed: the people kinde and dutifull: the mildnes and humanitie of the Senate, onely conquers, through the prompt and voluntarie obedience of the people.* The *Antitheſis* heere is moſt apparent, for * Paris is brought into ſuch eſtate, as ſhe may cal herſelfe vnhappy, & neere her deſtruction. The Eccleſiaſticall perſons, that ought to maintaine this great Citty in peace & concord: they breath forth nothing but bloode and fire, ſowing no other ſeed but of diſſention, and perſwading the people to force iuſtice, and abuſe the Magiſtrates.

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Conſider my Lords, you that haue read Hiſtories, how diſcorde and partialitie (the cauſe of ſedition and troubles) hath wrought the fall and vnfortunate end of moſt mighty Empyres and floriſhing Common-weales, that ſtrange enemies neuer brought them ſuch miſery and calamity, as their own domeſticall diſquietnes: where vnder the countenaunce of Weale publique, liberty, and ſuch like pretences, (euen as the Leaguers do at thys inſtant) they conſpired and compaſſed the vniuerſal ruine of the eſtate.

It hath been well noted from time to tyme,

that neuer was any floriſhing Cittie deſtroyed by an Armie of Strangers, if firſt of all ſhe nouriſhed not ciuill warres in her owne boſome: then muſt it needes follow, that after long ciuill warre, eyther her eſtate is changed, or els by the ſtranger, ſhe is brought into a lamentable condition. Doe not your ſelues heere beholde the like? Paris, is it not already (and that very willingly) in the Spanyards gouernement, vnder collour of deliuerance, ſeeing it remaineth now at hys deuotion.

O * blinded French-men! who for reiecting the ſweet Lawes of peace, abiure the fidelity you owe to your King, & to ſheeld ye from the puniſhments due to your breach of fayth, became Rebels & murderers of the late King: making recourſe to your enemy, who hath circkled you with his Armes, that knowes right well how to raiſe his profit on your inſolencies, as already ye ſee what he hath doone? Were it not better for you to acknowledge your faults, and deſire pardon of the King, who naturally is inclined to mercy? And you my nobie Lords, who through miſgouernment haue ſuffered your ſelues to be carryed away with the paſsions of the League, ſhall doe much better to reioyne againe wyth your King and heade, you beeing (as you are) principall members of the eſtate: whereby at once will be quenched ſedition, diſcorde, warre, & partialities, as alſo the ſtranger chaſed away,

who

who ſmiling in his ſleeue at our deuiſions, by theſe bad affaires returneth himſelfe good profit. I beſeech ye conſider what *Plato* ſaith * *Ciuill warr is nothing els but ſedition, a capitall & pernicious plague to the Common-wealth, which infecteth with the contagion thereof, all the partakers therein: and moſt commonly it proceedeth of couert and ſmall occaſions, like vnto a pyning Ague, which beeing not at the firſt perceiued, and by medicines preuented, conſumeth the body by little and little to iuſt nothing.* This ciuill warre is then the more dangerous, in that it is enterpriſed againſt the King and the eſtate, vnder a falſe pretence: which will cauſe, (if you open not your eyes, & God vouchſafe to holde ſtrong hande with the true and holy intent of the King) ſuch ciuill ſpoyle among our ſelues, as wee ſhall be made forreiners in our owne Country.

* *Plato* de Repub.

For thus will the Spanyard (if he can) deale with ye in the end, ſet foote vpon your throates to rid himſelfe of you, and then will make warre on ye: not as a freend or confederate, but as an enemy both to one and other; Not as a Protecter, or Deliuerer (as the fooliſh rebellious people vainlie tearme him) but as a proude Vſurper and blood-thirſtie Tyrant. Can ye thinke his cōming into Fraunce is for any other intent? If ye dreame on any other friuolous opinions, ye but abuſe your ſelues. Preuent then in good tyme this ſlye deceitfull Spanyard, beate backe

his

his ſtratagemes with other of more honor: for if ye with-hold your ſelues ouer-long from aſſwaging this diſcord, which is daily and hourelie aduaunced by your mortall enemie, that already leades yee with him as captiues in tryumph: ye ſhall find it as hard to get any remedie or helpe, as to heale the Feuer Ethique, that hath got the maiſterie in a languiſhing bodie.

This rebellion hatched ſo long time by the practiſes and deuiſes of the Spanyard, who alreadie vaunteth that he hath yee in poſſeſsion, and (as it were) tyed faſt in his ſnares: is euerie hand-while mooued and enflamed, as * a fyre kindled in a thicke wood, and as the one wyth the winde, ſo the other with ſmooth ſhadowes, ſweet ſpeeches, and notorious trecheries, is diſperſed with ſuch violence, as the greater part of Fraunce is rent and mangled; The reſt that is left, and abideth in obedience to the King, receiueth wonderfull diſcommodities. Notwithſtanding, they are reſolued not to forſake hym, or to participate with a thought of thys rebellion, becauſe they are not ignorant, that GOD hath expreſly commaunded in ſo many places, (as heer-tofore wee haue declared) to obey our ſoueraigne Princes and Magiſtrates: and beſide, they know right well by the behauiour of Rebels, that the greateſt euil in ſedition & treaſon, as *Cornelius Tacitus* & others haue learnedlie deſcribed, is; * *That euerie one woulde commaund,*

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maund, hauing no other counſel or reaſon, then their owne wil. Moreouer, the moſt factious and turbulent, will euer preſume on moſt authoritie: by whom the Magiſtrates and peaceable Cittizens are ordinarily ſuſpected, and are in danger to be preſcribed, robbed, killed, or baniſhed. There is ſuch mixture of defiances, as nothing is ingendered but hate, ſuſpition and priuie diſſembling: ſo that all honeſtie, all Fayth and humilitie, is vtterly forgotten and violated, and true reconciliation euer-more hindered.

All things amongſt Rebels are very miſerable, yet if there fall out any thing to their own deſire: nothing is more miſerable then ſuch a ſucceſſe, as not onely makes them to be more arrogant and vntractable, but rather entertaines or nouriſheth them more & more in miſchiefe. Do ye not behold, that (of neceſsitie) the Duke **De Maine* muſt doe all things by the aduiſe and will of the Spanyards, although by them he pretends to conquer? Marie, the Duke of *Parma*, he is too fine to ſerue them as a Seruaunt, he rather wold vſurpe for himſelfe (if he could) a cruell and tyrannicall gouernement: to maintaine himſelfe by force, ouer-throw the Noblemen of this Country & afterward, beate down the people with feare and terrour.

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VVill not you then take aduantage offered againſt theſe Rebelles? If yee loue your King and Countrey, as I thinke ye doe, lay hold

yet on the vallour of your Auncestors, who valiantly repulſed the Spanyard when hee would haue entred Fraunce, & made a famous ſlaughter of all his followers. Conſider the vnfortunate fal & ruine of the ancient eſtate of *Greece*, & very lateſt Empire therof, of *Carthage*, *Rome*, *Italie*, and infinite other Common-weales, kingdoms and Signories, which onely happened by partialities and deuiſions.

hillip de ommines.

Phillip de Commines heereof wrote well and truelie. * *Such diſſention and diſcordes* (ſaith he) *are verie eaſily ſowne amongſt rebellious people, and they are a true ſignall of the ruine and deſtruction of a Countrey or Kingdome, when they take roote therin, as they haue doone in diuers other Common-weales and Monarchies.* And to thys purpoſe, (if I were not well aſſured, that the mallice and ambitions of the rebellious Leaguers, rather thē deſtenie, is the cauſe of the deſolation of thys eſtate) I could ſay, as *Saluſt* ſometimes ſaide of Rome. * *I am perſwaded, ſeeing all things that had beginning muſt haue end, that then by deſtinie, the ruine of Rome ſhall approch: when the Citizens fight againſt the Citizens, and ſo beeing ſpent and weakened, ſhall be expoſed as a pray, to ſome King or ſtrange people: otherwiſe, all the Nations of the world aſſembled together, cannot ouer-throwe this Empire.* But any man, (not ſiniſterlie carried awaie) doth euidentlie perceiue, that the originall and ſource of the downe-fall of this eſtate,

luſt, his nion of eſtate of me.

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except God ſet his hand to in time: ariſeth frō the rebellion of theſe Leaguers, ſo long time practiſed by the Spanyard and his adherents.

To eſcape then from ſo great an euill, withdrawe your ſelues (my Lords) to this partie, reconcile your ſelues to your King and relieue your Countrey, expoſed by the Rebels as a pray to the Spanyard, who hath no little while beene plotting and practiſing this deuice for his purpoſe. *Demoſthenes* fore-ſeeing the ruines of Greece, (through the vnderminings and policies of *Philip* King of Macedon, who kept it in deuiſions, not only Cittie againſt Cittie, but the Cittizens deuided againſt each other in euery Cittie, by corruppting the chiefe Gouernors that were drawne to take part with him:) imployed all his paines to reconcile the *Athenians* and other people of Greece, from ſuch dangerous factions, and to regard the maintenance of their eſtate. For my ſelfe, I haue not the eloquence of *Demoſthenes* wherewith to perſwade yee, but this I plainely giue you to vnderſtand, that an other * *Philip*, King of Spayne, hath vſed the like deceits in Fraunce, wherby to ſpoile and ruinate the Countrey, as *Philip* King of Macedon did in Greece, to make himſelfe Lord thereof.

* A com
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Spaine.

Fly my Lordes, fly this partialitie, cauſe of ſo great troubles, pernicious to the publique ſocietie and priuate kind of life, euermore readie to

hurte, and which bringeth no meane damage, according to the occaſion and occurrences of the time, your ſelues do daily behold the effects heereof, for the Armie of the Leaguers beeing hemde in with this partiall Monſter, as well among the French-men as the Spaniards; it will come to paſſe, that without any great labour beſtowed by the King, their owne deuiſion wyll both fruſtrate their enterpriſes, and hinder the victorie they liue in hope to haue: euen as it happened in the battaile of Cannas, where the Romains loſt the day, thorow the partialitie of the two chiefe Leaders, *Paulus Æmilius* and *Terentius Varro*.

I cannot thinke that the Duke *De Maine* and the Duke of *Parma*, the onely commaunders of the League, will agree long time together, but that the one muſt giue place to the other: for the Spanyard is too braue & arrogant, to holde yoke with the French Rebels, hauing occaſion ſo fayre and fit for the purpoſe, whereby to gette the maiſterie ouer them now or neuer. My Lords, you that are faithfull Gentlemen and Seruaunts to the King, me thinks thys one cauſe ſhould induce a good accord and vnion among ye, for the ſeruice of his Maieſtie, & that ye ſhoulde be both iealous and enuious of the charge and honors diſtributed by his highnes, not to haue thē tranſ-ferred to ſuch as are ſo farre vnder you in woorthineſſe: and vnleſſe

this fire of iealousie kindle the sooner in yee, it will redounde to the great disaduantage of the publique affaires, and your own proper ruine. As for the rest of you my Lordes, that side it with the Rebels, wrap not your selues in theyr offences, loose not your selues altogether in the heape of theyr discords, nor yet forget, that you but defend their perfidie & impietie: in so myserable a confusion, forsake such part-taking.

* They can talke enough, that the publique Lawes and common rights ought to be kept, as also the auncient receiued religion of Christian Catholiques, the liberty of the estates, the comminalty of the Cities, the authority of the Princes, Officers of the Crown, the Magistrats, and Parliaments: yet notwithstanding they trauaile day and night (as by their effects is plainly discerned) to trouble all these by disorder and sedition, and to thrust the estate into the hande of a stranger, who makes himselfe assured therof alreadie, except (next the helpe of God) you ioyne with vs to remedy this danger.

* Large an liberall pr testations, but no dee des ensuin them.

The Leagues and deuisions that were in Gaule, betweene the * *Sequani* and * *Autmi*, when as *Julius Cæsar* there arriued, was the cause that brought the Gaules vnder the Romaine obedience.

* Nowe ca led *Burgon ans.*

* The Iri people.

This League of Rebels is more pernicious & dangerous to the estate, were it not we haue a King that wel enough wil preuent them: but

God eſpecially on our ſide, who hitherto hath ouerthrown the enterpriſes of the Rebels and theyr Defenders, and will confounde the one with the other, that in the end we may haue the maiſterie ouer them. Behold howe the Spanyard woulde reconcile, and bring ye into quiet, if it were poſsible for him: if ſo be the King and his fayre forces had their hands bound, to gyue leaue to theſe Rebels and their gracious Deliuerers, to vſe them at theyr pleaſure.

The warres betweene the houſes of Orleance & Burgundie, when the K. of Englande entred into Fraunce, wherein enſued moſt ſtrange miſhaps.

Doe not yee remember the ciuill * warres, that endured ſo long time in the reignes of King *Charles* the ſixt, and *Charles* the ſeauenth, occaſioned through the partialities and diſſentions, betweene the houſes of Orleaunce & Burgundie, when the *Burgundians* cauſed the King of England to enter Fraunce? The times were then ſo full of calamity and miſerie, the French being afflicted with warre, famine & peſtilence ſo cruelly, as the Fieldes were long time fallowed and vnmanured, the Citties ranſacked, the houſes and Fortreſſes, ruined, deſtroyed and burned, the great Lordes and loyall Officers of the Crowne, the moſt worthy, heroyick & valiant perſonages kilde, maſſacred or baniſhed: then was iuſtice proſtituted and brought into baſtardie, merchandiſe and publique negotiation aboliſhed; In breefe, all religion and humanitie violated, & for certaine yeeres was ſo great a mortalitie in Paris, as the Woolues could not

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be kept out, but entred the Cittie, and deuoured the dead bodies. Are we not now in danger to beholde the like times? If the French Rebels get not some whol-some *Elleborus*, and become wise by the remembrannce of passed examples: well may they doubt to see farre worse troubles.

For the violence of this warre (so long time closely practised and intended) tooke beginning by excesse of treasonable offences, and afterward proceeded by murder of the King: the progresse and end cannot but presage, but to be worse then the warres I haue alreadie alleaged.

Let vs be aduised by what wee haue seene, because the testimonie of sight is more assured and certain, then that which we receiue by hearing: and we know, that there is nothing so diuine, humaine, holy, religious, chast, nor anie thing so well established and ordained, but the rebellion of these Leagues hath troubled, spoiled, broken, violated, defaced and ouer-thrown.

See yee not alreadie a most deplorable estate of all the Leagued and rebellious Cities? Semblable to the opinion of *Thucidides*, who speaking of the vniuersall dyssention which in his tyme happened in Greece, most ellegantlie in these tearmes set downe his minde.

* *So soone as anie noueltie or insolence is vnderstoode to be committed in a Cittie, there are such as presently*

* *Theucidides* in the booke of his Greecian hystorie.

presently practise howe to make it worse: prouoked (moreouer) to enterprise new stratagems, eyther to declare themselues more insolent, or for their burning desire to be reuenged. And what-soeuer euil is doone, they haue arteficiall names to disguise it withall, which (for their excuse) they change into contrarie signification, as if they were no such matters as they call them. For they tearme rashnesse, to be hardinesse and magnanimitie, so that such sudden fellowes, are called valiant defenders of theyr freendes. Softnes or temporising, they name honest feare: modestie, couert cowardlines: violent rage, couragious resolution: Wise and discreet deliberation, cloked dissimulation. So by these meanes, he that is most vehement and audacious, is reputed faithfull, and (as they say) verie zealous, and wel affected to the cause: and he that wil not ad-here to thē, is held suspicious.

As for him that brauely executes their enterprises and reuenges, he is a wise and able man: but much more he, that knowes best how to fore-see and discouer the intent of his enemie, and prouides that no man on his side shall depart from the faction, or stand in feare of the Resister. In breefe, who most readily out-rageth or offendeth others, is praised, but especially, he that can induce another to execute his determinations. Such a faction is farre greater among strangers, thē freends or kinred, because they are disposed to all enterprises, without any excuse: euen so, conspiracies and assemblies, are not doone by

authoritie

authoritie of the Lawes, or for the weale publique, but for auarice, againſt all reaſon: and the fayth kept among ſuch, is not for Religion (as they would haue it ſeeme) but to entertaine ſuch contagious euill in the Common-wealth.

Thucidides declared, that ſuch was the valour and courage among theſe partialiſts, as the one party thought nothing that proceeded frō the contrary faction, and altogether tended to no other end, then the extermination and deſtruction the one of the other. As for anie appointment or reconciliation made with theyr ſollemne oath, there was very ſlender aſſurance in their words, when they had neyther feare or reuerence in an oath: becauſe they wold keepe them no longer, then while they found occaſion to lay hold on theyr aduerſaries, or ſome-what returned to their own aduantage.

Theſe * factions proceeded of couetouſnes and ambition, and they that were the cheefe heereof in the Cities, made an honeſt pretence of euery partialitie. Each one in words debated the defence of the Common-wealth, but theyr deedes did witneſſe the contrary: becauſe that without hauing any regarde to the common-good, they laboured but to ſatiſ-fie their owne greedines, making profit of others ſpoyle, & executing vengeances as themſelues pleaſed. If there were any one that ſhewed himſelfe a newter, he was forth-with aſſailed by both parties:

* Faction cuſtomal enſue the row cou touſnes : ambition

where because he was affected to neither side, or the enuie of them to see him in quiet, he was thrust into the euil which the other suffered.

* In such ciuill diuisions, the mishaps are so great, that without cõsideration of good turnes and benefites receiued, or the vertuous actions of excellent men: the people so furiously cast themselues vpon them, as they cease not to pursue them, euen to death or banishment. As it happened in Athens to *Themistocles*, *Aristides*, *Demosthenes*, and *Phocion*: in Rome, to *Coriolanus*, *Camillus*, *Scipio Affricanus*, *Cicero* and others.

Beholde ye not my Lordes, you that should see more cleerely thē the rest, euen a like forme of estate among these Leaguers and Rebels? Will yee not acknowledge it to be an extreame disorder and insolence? See yee not heere tyranny in place of Monarchie? which is the most perfect, fitme, and surest fourme of a Commonwealth, so highly commended by *Homer*. * *It is not good* (saith he) *that many haue an equal authoritie, but one sole King to haue the prehemenence: to him hath God giuen a golden scepter, therwith to cõmand and well gouerne his Subiects.* Heere you see in stead of an * *Aristocratia*, (which is the iust and ciuill administration of certaine vertuous personages, who haue all their thoughts and deliberations prouided for the Weale-publique, beeing called by the Latines * *Optimates*,

timates, such as through the will and consent of the soueraigne Prince, haue euermore beene ioyned to thys Monarchie, to keepe it in a temperate state & cõdition:) is now growen among vs a confused * *Oligarchia*, which is the gouernment of the most mightie and factious. And in the ende, by vnbridled libertie, in many places and Cities where the Rebels are, you shall beholde not any * *Democratia*, or populer estate, wel & pollitiquely gouerned by the Lawes, but rather a most miserable * *Olocratia*, an insolent domination of the multitude, or rather a many headed *Anarchia*, the oppression whereof is most horrible and pernitious. For you knowe that the people either serue humbly, or commaunde imperiously, and tasting a little of the bayte of libertie, exemption of taskes, subsidies and charges: in furie they reiect and throwe off the yoke of obedience to the King, Superiours and Magistrates, themselues weilding and managing the highest authoritie.

Then pretending an equalitie, they practise nothing els but seditions, mallice, robberies, spoyles, insolencies, and destructions: whereupon *Plato* thus spake very notably. *The whole Common-Wealth shall decay and perrish, when it is to be gouerned by Brasse or yron, that is to say, by foolish men, such as are borne rather to serue and obey, then to rule and commaunde. For albeit that men are (both the one and the other) composed of*

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ſoule and bodie, and that in the ſoule is beſtowen the ſeed of the diuinitie, which ought to be receiued, tilled, and husbandred by reaſon, to the ende it may bring forth fruite according to the ſeede: yet is not the culture or husbandry in all men alike, but there is found a great difference betweene their ſpirits: ſo that in ſome it appeareth, that the diuine ſeed powred and thrown into a barren field, is eyther ſmoothered and loſt, or taketh ſo weake roote, that it cannot proſper and increaſe. Such is the varietie & difference among men, as ſome for the exerciſe of reaſon and vertue, are more noble, valiant, and horne, (as it were) to commaund: others againe, for their ruſticitie and ignoraunce, ſeeme more proper or aptly diſpoſed to ſerue.

notable inion of ato.

Therefore *Plato* helde this opinion * that God in the creation of man, did ſo diſtinguiſh and ſeperate their natures, that ſuch as were naturally apt and proper to commaund: them in generation he formed (as it were) of fine gold: ſuch likewiſe as were meet and conuenient for theyr aide and aſſiſtance, hee conſtituted not of ſo precious a mettal, yet of pure ſiluer: the third ſort, as labourers and work-men to attende on the other, of a more groſſe matter, to wit, braſſe and yron.

GOD eſtabliſhed Superiours to commaund, and made the other to obey, the one eſtate worthy of honor, the other, not to preſume ſo high: as the Potter (according to the Apoſtles

ſtles words) of one ſelfe ſame matter maketh a veſſell to honor, and annother, ſeruaunt to meaner things. You ſee my Lords the trouble, dyſorder, and vniuerſall confuſion of your partakers, yet will ye follow them, and giue thē your voice? Will yee imploy your courage, put on your Armour, draw your ſwords, for the defence of theyr vniuſt cauſe, and to aduaunce the Spanyards vſurping? Where is the vertue and honor which *Trogus Pompeius* in his time attributed to the French Nation? when he thus ſpake of them. * *They are ſharpe, hardie and valiant, & the firſt of them, next Hercules (who therfore was admirable & repited immortal) reached the height of the inuincible Alpes, they beeing not paſſe-able by reaſon of the cold, and managed ſundry battailes, hauing vanquiſhed the people of Pannonia,* vvhich at thys day are called Auſtria and Hungaria. Ah open your eyes my Lordes, and come to your Prince whom you ought to acknowledge, conſider what before I haue declared to yee out of the word of God, to bring again the ſtrayed & rebellious people in obedience to their King.

* *Trogus Pompeius* hys prai the Fre Nation.

Heerein ye may perceiue, that a Subiect cannot find or pretend any occaſiō to rebel againſt his King, notwithſtanding any cauſe what-ſoeuer it be. But perhaps thou wilt tell mee, that in the warre for the Weale-publique againſt King *Lewes* the eleuenth, certaine of the chiefeſt ſort entred Armes, moued with a diſcontent againſt

the King, becauſe they were not honoured and recompenced as their deedes had deſerued: yet he gaue to ſuch as were vnworthy, men vtterlie vnknowne & of ſmall acquaintance.

They reconciled themſelues to theyr King, and did not as theſe Leaguers doe, who vnder collour of reconciliation, troubled the eſtate, & in the ende bereft the King of lyfe. And that which is moſt horrible to ſpeak, and ſcandalous to men of ſound Religion, they practiſed wyth an vnhappy *Iacobine* Fryar, making him the inſtrument and Executioner, of theyr accurſed conſpiracie and monſtrous crueltie. As for the other thou talkeſt of, they only were but *Malecontent*, as they wel declared by their appointment and reconcilement with their King: but theſe Leaguers, breaking all order and pollicie diuine and humane, after they had proditoriouſly by a trayterous Fryer, or rather a very deuill of the Cloyſter, maſſacred & murdered the late King: would change the eſtate, or as the truth is, they would tranſport a ſtranger out of one houſe into another. Haue not theſe Leaguers deſpoyled the good nature of the auncient French Nation, vnnaturally to participate with the treaſon of the Spanyards? And if they tearme themſelues good French-men, looke on their pernicious damnable complots, againſt the King, and the eſtate of Fraunce. Doe they not apparantly be-lie *Julius Celſus*, who thus ſpeaks

of

of the French-men in his fift booke. * The French (faith he) are men found and plaine, no deceiuers, or troth-breakers: and by cuſtome, they will rather fight for vertue, then for fraud, malice, treaſon or ſuch like. How can theſe Leaguers then by any right, attribute vnto themſelues thys faire and excellent French title: ſeeing they are Rebels, enemies to the Countrey, and Traytors to the eſtate they ſhould moſt labour to preſerue? Doe not all Nations of the earth deteſt the perfidie of Rebels againſt the Maieſtie royal, which is the image of the Diuinitie, the King being Lieutenant & Vicegerent of God, in the kingdome which he hath put into his hande? Haue not the *Allemaignes* good occaſion at this preſent, to call thē * *Schellums*, hauing in ſuch ſort diſpoyled the naturall fayth of true French-men toward theyr King? conſpiring againſt him, atempting his eſtate & life.

Can they be ſo ignorant as not to know, that the K. hath the ſoueraigne power next vnder God, and that no ſubiect of his can take it from him, without full condemnation of *Crimen leſæ Maieſtatis* in the higheſt degree, a moſt horrible Traytor, and more to be deteſted then if he had murdered his own Father?

See yee not alſo my Lords, that God (who is iuſt) doth daily purſue them with vengeaunce and puniſhment, by the fidelitie of ſo many generous and magnanimous Princes of the blood royall

* *Iulius Ceſar* in his booke.

* A word very great diſgrace to the Dutch tongue, wit, villa

royall of the house of *Burbon*, that onely remaineth heyre to the Crowne, besides, with so many great Lords of Fraunce, so many Gentlemē, and all the good and loyall French-men? You likewise, that are issued of Fathers so vertuous and faithfull to the Crowne, who (for the most part) made prodigall expence of theyr bloode, for the defence of thys most royall estate: see ye not now how a stranger would rauish and carry it away?

Will ye be so blinded, as to imploy your forces in so bad a cause? Are ye so vnnaturall, as willingly to betray your King and Countrey? Will ye turne your backes in so true and iust a cause, and subiect your selues to the iniurious rebellion of the Leaguers? The other Lordes and confederates of this Crowne, are mooued with vs, and resolued to pursue such monstrous iniustice: will you then be so blinded & deceiued, with the false inducements and perswasions of the League, as to maintaine the ruine and ouerthrow of the estate, and of your owne selues likewise?

Ah that it might please yee, to lende your eares a while to this my simple and not deceyuing declaration, perhaps some one of you, being touched either with hate, enuie, or some other discontentment, or the bond of affection he beares to the chiefe of the contrary part: vvill enter into consideration, that he cannot do this,

without

without blemish to his honour and reputation, which hee ought to esteeme more deere than any thing else, so that rather then he will consent to such a detestable rebellion,& generall spoile of his natiue Country,the loue wherof he ought to preferre before all other vaine passions: hee will imitate the example of worthy * *Scipio Africanus*, who thought it better to withdraw himselfe to Linternum, then bee the cause of trouble and sedition in Rome, albeit the Common-wealth had dealt with him very vnthankfully. Would yee my Lords purchase the tytles of Rebelles, with this rude heape of people? which cannot agree with you: in that betweene your courage and those of the vulgare sort,there is no simpathie or likelihoode,but euen so great a difference,as is betweene vice & vertue. Wold ye my Lords haue the dishonored name, of factious enemies against the king & the estate? Ah thinke what a hell and eternall infamie,followes such as are cõdemned of high treason,breach of faith and rebellion: are ye ignorant that the end of all pernitious complots deuised by rebels, by the help of God,return to their own euerlasting shame and confusion?

* A not example *Scipio A canus.*

In euery Kingdome & Common-wealth,we ought principally to regard the benefit therof.* *For if the Estate be in prosperitie* (as saith *Thucidides*) *euery one particularly shal profit & feele the blessing therof: but if it be destroyed & ouerthrownt, all the particuler members,notwithstanding whatsoeuer*

* The o nion *Thucid*

Treaſure or riches they haue, ſhall therwith bee loſt and vtterly ſpoiled. When I ſpeake of the good of the Common-wealth, I meane not onely the riche, & hazarde of fortune: but alſo the good more firme and aſſured to the better part of man, which is of the Spirit, wherby the commō-wealth is made more happie, and is defended againſt all the aſſaults of Fortune. In a priuate mans houſe are theſe vertues: in a Common-wealth good lawes and manners, preſcribed and eſtabliſhed by wiſe Kings, Princes, Gouernors, and ſoueraigne Magiſtrates, to well order, command & gouern their ſeruants in a direct compaſſe, ỳ people likewiſe to obey dutifully, thereby to liue in peace and tranquillitie. * *For the felicitie of men, and of the Common-wealth, commeth both from one ſelfe ſame fountaine, to wit, reaſon, which ought to rule in all things: and ſuch are the Cities, as are the Cittizens, whoſe liues and behauiour makes the Cittie happie or vnhappie.*

* *Plato* in the Cittie which he reformed, inſtituted two kind of diſciplines: the one for the exerciſe of the ſpirit, which he called Muſique, to wit, an harmonie or concordance of the ſpirite, when the actions agree & conſent with the vertues. The other was for the exerciſe of the bodie, which he tearmed * *Gymnaſteum*, which augmented and maintained the ſtrength of the body: to declare, ỳ theſe two exerciſes coupled together, did vpholde an eſtate pollitique, as they

they make a man fit and aptly composed.

Will not you (my Lords) trauaile to recouer this good & quiet for your coūtry? Will ye yet longer time consent to their disorders and insolencies, that doe nothing else but hinder vs from this good? Make ye so little account of your honour, as to hold hand with them in their execrable complots? You should immitate the Pilot, who least the shippe should be altogether rent and mangled, wisely fore-seeth & aduiseth, least he should be accounted wise after the hurt is receiued. For it is a most simple and foolish kind of speech, to say after the iniurie and daunger is gotten: *I neuer thought on this.* When the ship is beaten with outragious tempests, & so fiercly assailed with the windes, as there remaines no hope of bringing her to some Porte, whereby she might escape the perrill and ship-wracke: the skill of the Pilot then serues him to no purpose. Then shun you these Rockes, flye from these tempests & dangers in due time, although yee beginne when it is almost ouer-late: yet me thinkes he saide wisely, that *better is late, then not at all.*

But if on the side you now follow, you vainlie promise your selues, some happie issue of your guilefull deseignes & imaginations: consider my Lordes what our Elders haue saide, * *Man hath desire in his power, but not Fortune, for what shall happen is vnknowen to man.* Let the

* A sayi worthy be note

Leaguers purpoſe what they will, deuiſe theyr enterpriſes and the execution of them, leuey ſo many men and ſtrange forces as they can, and vſe what ſtratagemes ſhall come into their heades: yet the diuine prouidence, who hath eſtabliſhed in this eſtate the order of Superioritie and the Maieſtie royall, whereby to command vs, with the moſt happie and aſſured forme of a Common-wealth: As I haue already ſaide, will diſpoſe of all, according to his infallible and neuer changing will. In vaine then doe theſe Rebels repoſe their truſt on ſtrange forces, againſt him that can conſume them all, and their imaginarie deliberations, which are no other (as *Pindarus* ſaieth of man) then a * *dreame or ſhaddowe. The hopes of mortall men remoone many thinges, ſometimes high, ſometimes lowe, feeding but on vaine fantaſies and oppinions. There is no man liuing in the Worlde, that canne conceiue a certaine ſigne of his future actions: becauſe of things to come, the councels are concealed, and many occaſions happen to men, farre different from their liking and expectation. Yet ſome there are, that being ſmitten with tempeſts of griefe and ſorrowe: immediatly the euill is turned into as great a good.*

le. 12. de np.

Theſe thinges you ſhoulde thinke on, that attende an vniuſt cauſe of Rebelles, who haue troubled the eſtate, ſlaine their King, and nowe continue diſobedient to their Prince, whome GOD by lawefull ſucceſſion hath giuen vs: that

that they will bee deceiued in their attempts, and all theyr opinions are but vayne and friuolous. They imagine one thing, and an other will happen: they thinke to ouer-goe the Estate by the force and assistance of the Spanyard, and the Spanyard will vanquish and spoile them by themselues. But although GOD permitteth, for our correction, and proofe of the auncient constancie and fidelitie of the French, that these leagued Rebels should afflict and ouer-trauaile vs: yet his iustice will neuer suffer, that they shal confound or tread vnder foot, the estate Royall, or to dispose it where they please, hauing placed and established it for so many ages, in the royall Lynage of S. *Lewes*. But in the end he will take vengeance on their crimes, treasons, periuries, murthers, with other horrible disorders and shames, giuing them as a pray, euen vnto those people, whom now they holde as theyr great friendes and confederates: the worst is, * that they will destroy a great number with them, which neuer did partake in their detested treason.

* The Spanyards ha no regarde but make hauocke o all.

Some subtill cunning Rebell, as a collour or shaddowe to such disloyalties, will saye vnto mee. That all thinges are subiect to alteration and change, and there is nothing that perpetually continueth in one selfe same estate, for heauen it selfe is not exempt from change and ending. I aunswer, that I am very certain of this

alteration, likewiſe that there is a courſe of ages and diſpoſitions of things in the world, as in our humaine body: to wit, after they are borne, they haue their infancie, child-hood, and ſtate of a yonge ſtripling: then they increaſe in manly ſtrength, and ſo continue a while in force and vigor: afterward they become aged, declining, and in the end periſhinge. For this is a *maxime* in Phiſique, that all thinges compoſed by generation, are diſſolued by corruption, and the ende of the one is the birth of the other. Such variety and change commeth not onely to priuate men, who declare ſufficiently theſe effects, by the mutabillitie of their deſſeignes and enterpriſes, ſuffering themſelues to bee carryed away with noueltes, that makes a confuſion of their wits, and in the ende is their vtter ſpoyle; but likewiſe to Families, who at the inſtant when they imagin they haue freely builded their fortune, and tryumph in the conceit of their owne greatneſſe: they behold their preſent fall, and all their foundations throwne on a heape together.

I knowe likewiſe, that Empires, Kingdomes, Signories, & the moſt flouriſhing eſtates, are no leſſe expoſed to remoouings, varieties, & changes: as it may ſeeme a naturall reuolution, that oftentimes makes the ſtate of a Cōmon-wealth to change and rechange. But what is the cauſe of the change that thou wouldſt make? Is it not the change of thy manners? of thy fidellity into diſobe-

disobedience? of thy milde and gentle nature, into audacious behauiour? of thy loyaltie, into breach of faith: of thy duetifull office of a true subiect, into all loose libertie and licenciousnes? Is it not ambition and greedy desire to reigne, that in this sort transporteth men of high courage, being madded with their enterprises, that without feare and reuerence of Religion, (which dooth defend them from such tyrannies) or care of their faith and loue to their Countrey, they striue to attaine the soueraigne place of commanding? couering themselues with the *maxime* of * *Eteocles*, as it is in *Euripides*, or practising as * *Iulius Cæsar* did, and other Vsurpers. For at this day, in such remoouements as tende to this ende, the pretences of Religion and the Weale-publique (as I haue before declared) serue to no other ende, then to bring a sleep the most simple and foolish, who are rauished with the deceitfull eloquence and faire perswasions, of thy factious & rebellious Preachers. I say vnto thee moreouer, that the better to hide the cõiuration of the Leaguers, thou mightest lay before me this place of *Plato*. * *That there is a certaine fatall reuolution, and changing of Kingdomes and Comm-weales, which is done by the course and inclination of heauen and the starres.* To which I thus reply. That Christians in iudging better, attribute the cause of such reuolutions to the prouidence diuine: which moderates and gouernes

* *Eteocles in Euripid.*
* *Iulius Cæsar.*
* *Plato.*

uernes this huge frame, and all thinges elſe therein comprehended.

God hath eſtabliſhed Kingdomes & ſoueraigne eſtates, he dooth maintaine and preſerue them, he ſuffers them to be afflicted with diuers calamities, hee ouerthrowes or tranſ-ferreth from one to an other, from Familie to Familie, and from Nation to Nation. Heereof wee haue example by the Monarchies of the *Aſſirians*, the *Babilonians*, the *Perſians*, and the *Romaines*: the Empire of Greece, ſuch as it hath beene ſince the deuiſion made between the two parties of the Eaſt and Weſt: but without more remembrance of theſe aforeſaide changes, we ſhall be ſufficiently furniſhed, with the wonderfull alteration, which the Turke hath there brought in. And not to vſe theſe externe examples, let vs looke on them that are our owne particuler & domeſticall: In this eſtate the * *Merouingians* firſt of all reigned, & after them the *Carlingians*, to whome *Hugh Capet* ſucceeded, beeing iſſued of the *Merouingian* bloode, and legitimate Princes of Fraunce, by reaſon whereof, hee was placed in poſſeſſion of that, which had beene vſurped on his Grandfathers the *Merouingians*, and was willingly obeyed beyond all the Monarches and Kings in the world. Nor ſhal ye finde any race that hath ſo long endured, (as thanks be to God it ſtil continueth in the ſexe * Maſculine) then thys whereof wee

See the hiorians, iat haue ritten of ie origiall of *lugh Capet* oth aunciit and ioderne.

The King f Fraunce iat now is, iſcended of ie *Meroingians* frō *lugh Capet*

nowe

now ſpeake: if wee ſhould ſearche all Monarchies both auncient and moderne.

I confeſſe that ſometimes happeneth the alteration of Monarchies, namely by the diuine permiſsion, and that they are tranſ-ferred from one houſe to another: but heerein I yeeld not, that God will haue the change made by diſloyaltie, breach of fayth, and treaſon, committed by ſubiects againſt theyr Prince, to whom he hath commanded them expreſly to be obedient. For the King is the annointed of God, and who-ſoeuer reſiſteth the King (as I haue amply declared in the ſeconde part of this diſcourſe, by the authority of holy Scripture) reſiſteth God, the eſtabliſher of Kings and Princes on the earth, to gouerne in his ſted. And if it ſo fall out, that ſubiects by force or violence, attempt the eſtate and life of their King: they doe againſt the ordinaunce of God, and earely or late they ſhal be chaſtiſed. Hence then it came, as I haue breeflie touched, that the *Carlingians*, hauing perforce helde the Realme againſt the *Merouingians*, by the Armes of *Pepin* a ſtranger prince: God pleaſed that the Crowne ſhould return by *Hugh Capet*, of whom our Kings are diſcended to this preſent day, in the race of the *Merouingians*, who therof was a while vniuſtly fruſtrated.

Will yee then permit (my Lordes) that our King *Henrie* the fourth, a branch of the *Merouingians*,

rouingians, by *Hugh Capet*, and S. *Lewes* of the ſelfe ſame race, ſhould be depriued of the ſucceſsion which appertaineth to him in right and iuſtice: Will not you aſsiſt him againſt ſuch as ſeeke to hinder his peaceable poſſeſsion? Are ye ſo weake of minde and ſpirit, as to let him be ſmitten and conquered by his enemies, without giuing the aſsiſtance you owe him of duetie? Take ye ſuch delight in your owne ruine, as it ſtirres ye not, when the ſtranger treades your ſtate vnder his feete, but you drawe your weapons to helpe him to his enterpriſe? Knowe ye not that alteration in all things, but chiefelie in theſe publique affaires, is moſt dangerous?

Without wandring for farre fetcht examples,* *Phillip de Commines* deliuereth one of the Realme of England, where thorow the partialities betweene the Houſes of Lancaſter and Yorke, each aſpyring to the Crowne: dyed in eyght and twenty yeeres, more then four-ſcore perſons all of the blood royall, with the verie flower of the Engliſh Nobilitie, and infinite other valiant men, the onely and beſt Souldiours in all the Land. The other Lords were thruſt in priſon or baniſhed, paſsing the remainder of theyr liues very miſerably in ſtrange Coũtries. In the end, the two Houſes being vnited by the marriage of *Henrie* the ſeauenth, with *Elizabeth* daughter to King *Edwarde* the fourth, all theſe troubles ceaſed.

illip de mines he ſtrife ween the ſes of caſter Yorke.

See the hurt that enſueth by ſuch deuiſions, what more ſtrange matter are wee then to expect in ſuch a huge rebellion as this is of the Leaguers? Find you it any way reaſonable, that the true and naturall ſucceſsour of the Crowne, ſhold endure any other to call his right in queſtion, & by force of Armes to take it from him, that is the moſt hardie & valiant Prince on the earth: and who hath learned to haue his Armour oftner on his bodie, then the habit royall, or the pompe and ſeruice that other Princes haue which lyue in quiet?

It is the common cauſe of all Monarchies, to maintaine againſt the Subiects the eſtate of a iuſt and lawfull King, and you beeing Noble-men, that holde aſſuraunce of your nobleſſe, goods and faculties of your King, will not you maintaine the ſame againſt his Subiects and rebellious enemies?

The Lawe and cuſtome of Fraunce receiued at the firſt eſtabliſhing of the Kingdome, dyd alwaies refer the Crowne to the next Male iſſue of the blood royall: our Kings then heerin beeing giuen vs by nature, mee thinkes there is no reaſon that any occaſion ſhoulde remooue our eſtate. The Crowne is ſeated in this ſo ancient, illuſtrious and royall Houſe of *Burbon*, next ſucceeding that of *Valoys*, diſcended of the linage of *Orleance*.

In the time of K. *Charles* the sixth, thorowe the practises of the Duke of Burgundie, who had made a League with the King of England, against * *Charles* Dolphine sonne to the King: beside the exheriditation his Father made of him, depriuing him of succesion in the kingdome, there was a certaine iudgment giuen against him, in an assembly held at Paris, wherby he was exiled & banished the Realme, beeing declared vnworthy there to succeede. On this vniust iudgement, he appealed to God and hys sword, when the iustice of his cause beeing assisted by the inuincible power of GOD: the Crowne was preserued for him, and hee established with very wonderfull victories thorow all all his kingdome, from whence hee chased the Englishmen, beeing reconciled to the Duke of Burgundie, and deceassed, to the great griefe of all his Subiects, leauing them in good peace & quiet.

Whereby you may perceiue, that albeit euery one was set against the true heyre to the Crowne, yea, the Father himselfe: yet God in his admirable prouidence, woulde not permit, that the kingdome should be transferred from the race and linage of S. *Lewes*, neither is it to be doubted, that his grace preuenting, with the deuoire of all good and faithfull French-men: but that it will be continued to all his posterity, whereof this most famous and royall House of

Burbon

Burbon, is the very neereſt and onely heyre to the Crowne.

What cauſe then is there to prolong theſe ciuil warres & troubles for the eſtate, ſeeing we haue the legitimate ſucceſſour? Ah, nothing els but abſurd and monſtrous ambition. But ſome zealous Rebel tels me, that he is an Heretique: tuſh, theſe are old ſtale lyes, thys poynt, if he were ſo, ſeeing he demaundeth and offereth to be better inſtructed, is not as yet diſcided.

To be an heretique, (as els where I haue ſaid) is obſtinately to holde an opinion concerning Religion, and rather to die then to forſake it. Seeſt thou in our King any ſuch headdie or obſtinate reſolution? Howe many times hath hee giuen thee to vnderſtand his ready will and intent? Moreouer, this is no argument and good conſequent: * *The King is not of our Religion, therefore hee is diſhabled from ſucceeding in the Crowne.* Thou argumenteſt very ill, & not like any good Logitian. The debate thou vrgeſt for the Crowne, makes a greater breach & blemiſh into Chriſtian religion, then if willinglie thou didſt conſent & giue him place, as in dutie thou art bound to do: ſeeing that right, neither thou or hee can hinder from him to whom it appertaineth, which thou haſt neither eyes to behold, or wit to conceiue. If heerin thou mightſt preuaile, couldſt thou be tearmed a good Chriſtiſtian? that flyes and abhors as a plague the in-

* The friuolous obiection of the Leaguers.

infamous note of rebellion, yea, forſakes landes, goods, wife, children and all, to follow his King. That tearme thou maiſt returne vpon thy ſelfe, though now thou calleſt his Highneſſe followers, pollitiques and heretiques, as pleaſeth thee to baptiſe thē: notwithſtanding, they are more aſſured of their fayth then thou art, and better Chriſtians then any that take part with thee.

Of what Religion were our firſt Kinges of the *Merouingians* race, vntill *Clouis* the fift king of Fraunce, and firſt Chriſtian King? VVere they any Chriſtians, or knewe they what the name of a Chriſtian was? What were their ſubiects hauing receiued the Chriſtian fayth? Dyd they for thys cauſe refuſe the obedience they ought in dutie? Did they reiect, chaſe or kyll them? Ye ſhall not find one ſuch poynt, or anie Hiſtory that maketh ſuch mention.

But you Rebels (that are too much at your eaſe) will not acknowledge your King, who ſo many times hath proteſted to ye, to preſerue & maintaine ye in your eſtates, and in the Chriſtian Catholique Religion, (vnder a ſhadow, ſaiſt thou) himſelfe not beeing a Catholique. Dooſt thou know the inward of his words & purpoſe? Is there any one can ſay, that euer he falſified his fayth? Hee hath ſollemnely ſworne to defende the Catholique religion, as his proper life: thinke then if it ſhould be hindered, although he neuer will goe againſt his owne commaundement,

dement, thy ſelfe muſt be the onely cauſe ther-of. Obey thē the King, let the eſtate be brought againe into quiet, and then thou maiſt aſſure thy ſelfe, that when the King would alter any thing in Religion (whereon I am perſwaded he neuer ſo thinks *) he cannot do it, nor is it any part of his intent. You rather ought to pray to GOD with vs, that he will graunt him grace ſtedfaſtly to embrace the Catholique religion, & to plant it heere mildly, by reaſon and not force, violence or fyre: likewiſe to loue and eſteeme ſo many valiant good French of contrary opinion, that ſell not (as our zealous Leaguers doe) theyr King and Countrey to the Spanyard. It is not by blood and death to winne mens conſciences, but by the doctrine, proofe and good example, which greatly wanteth in your falſe Apoſtles.

* But to keepe hy own conſcience ſtedfaſtlie to GOD.

I beleeue there is not any Chriſtian Catholique, a faythfull member to the Crowne, but would earneſtly deſire, that the King, (enriched with ſuch ſtore of vertues, required in ſo great a Prince as he is) ſhold likewiſe be a Chriſtian Catholique, to the end, that as we ought to haue but one King, ſo wee might alſo haue but one fayth and Religion, wherein, as in the feare of God, our Prince earneſtly labours to haue vs liue. Heereof not onely the Philoſophers and Chriſtian Doctors, but alſo Emperours are aſſured witneſſes, by many conſtitutions recited

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as well in the Eccleſiaſticall hyſtories, as alſo in the bookes of *Theodoſius* & *Iuſtinian*, who greatlie trauailed to maintain the vnion of the Chriſtian Catholique Church. When there is vnitie in religiō in an eſtate, who doubts but al things do proſper the better? We deſire (without offending our ſelues, againſt them that are contrary to our religion) that they would louinglie become partakers with vs: and not (purſued to the death, by the animoſitie wherwith the Rebels follow both them and vs,) ſubiect vs together vnder one ſelfe-ſame detection or * *Categorie.*

An iniuous accuatiō, where ood & bad e regarded like.

VVee deſire (I ſay) that according to the good and holy cuſtome helde of olde, the King ſhould be ſacred and annointed at his Cortonation, and take the oath of a Catholique Prince, that is, to maintaine the Catholique Church, & all the rights, franchiſes, and priuiledges thereof. We know well, that ſince the raigne of *Clouis*, Fraunce hath beene conſtantly maintained in the Catholique Religion, which is the ſame (as ſay the * Emperours *Gracian*, *Valentinian*, and *Theodoſius*,) that was giuen and taught by Saint *Peter* to the Romaines, and vvhich both holy Emperours, Biſhops and Councels haue euer ſince followed, for which cauſe it is yet called Apoſtolique and Romaine. We are not ignorant (although ſome call vs heretiques, becauſe that acknowledging the Princes authoritie,

l. C. de mma Triit. et fide ath. L. Reētes. C. eod. it.

ritie, according as God hath commaunded vs, we haue withdrawn our selues to his side:) that many * great personages haue shewen as much by authority of the holy Scripture: that the ancient Fathers and Doctors of the Church, both Greekes and Latines: that the Catholique Religion is the onely and true Religion, which hath beene from the Apostles vnto this present by continuall succession, alwaies taught & preserued in the Romaine Church. But we are certaine withall, that through the vices which haue slipt thereinto by fault of the Pastours, the estate of that Church hath much more neede of reformation thē others. We know likewise, that we are admonished by Iesus Christ and hys Apostles, to liue in concord and vnity with God, as S. *Paule* witnesseth in these words: *The God of patience and of consolation, giue you the grace to know one onely thing amongst ye, according to Iesus Christ: to the ende, that with one sole courage, and with one mouth, you may glorifie God his Father.*

* See *N Chronice Genebra* which t teth of matter. *larminu Costerus*, others.

* *Religion is a constant vertue, teaching the true adoration of God, which is done with an intire spirit: and the vnity thereof is figured by the garment of Christ Iesus, wouen without a seame, that it was not to be cut or deuided. This is in truth, a faire assembly of such as are knit in one brotherly vnanimity & consent, as well in religion as policie: whereof the Prophet Dauid singeth, beeing assured that to such, God wil send his blessings, and lyfe euerlasting.*

* Marcel lib. 22.

To this effect, *Plato* and *Cicero* (albeit they were both Pagans) haue written: * *That there is nothing more agreeable to the highest God, that gouerneth the whole world, than the assemblies of men, that associate and meete together in one selfe same will and affection.* There is but one Catholique Church, (sayth S. *Paule*) which frameth all Christians of one minde and spirite: concerning the doctrine whereof, it were in vayne to dispute, after so many auncient * Doctors of the Church, and religious Counsels.

We desire nothing more, then that the King (according to the most Christian tytle of hys Predecessors) and his people shoulde be vnited in Christian Religion, as for preseruing peace in his Kingdome, he is declared the Defender and Protector of the Catholique Religion: with protestations so oftentimes reitterated, so to preserue it as his proper life. Nor is he ignorant what *Cicero* sayth: *That Religion beeing troubled, the whole Common-wealth is troubled,* because the disquiet and change that happeneth therein, dooth nothing else but cloy the spirites of men with disorder and confusion: whence proceedeth contempt of Gods true worshippe, and hee beeing offended, punisheth and afflicteth with diuers woundes and calamities, the Countrey that is fallen into such a miserie. This therfore his Maiesty wold fore-see by his wisdome, desiring that Religion shoulde bee preserued,

euen as (before God) the gouernment of the eſtate is put into his hande. God hath giuen vs ſuch a one, adorned with ſo many heroycall vertues, as makes him admirable to all Nations of the world: Would you then haue vs goe ranging about, and vrge a beleefe contrarie to that we doe beleeue? Is it poſſible we ſhould doe ſo? *Faith is the gift of God*, and is not imprinted in mens conſciences, by ſtroakes of ſwordes, or any other weapons: it is neceſſary that the ſpirit of God ſhould be in quiet: all the harts of men, eſpecially of vs that are his ſubiects, would herein dye and be conſumed. Of neceſſitie is it, that this grace commeth from aboue, and we can do no otherwiſe, but pray to God for his Maieſtie, and that he will graunt vs to be ſtill mindefull of our dueties, hee is our King, wee ought to obey him, and he ought to preſerue & maintaine vs, according to the Laws & ſtatutes of the Countrey, as all other Kings hys predeceſſours haue doone.

But what ſhalt thou gaine by deſiring the thing thou dooſt? I beleeue, that if the King were ſuch a Catholique as thou wouldeſt haue him, and for one Maſſe, he ſhould diſpoſe himſelfe euery day to heare two: yet the Rebels would ſay no leſſe of him, then they did of the late King, that he did it for hypocriſie, and to be quiet in hys eſtate. What can we elſe iudge? ſeing their intent is to exterminate his life, with

all the generous and royall linage of *Burbon*, to follow the ſeruice of a Stranger. But (as I haue ſayde) GOD hath euer-more preſerued that race, euen for ſixe hundred yeeres and more, to this preſent: and yet by hys holy will ſtil continues it, for the good & quiet of this poore diſtreſſed kingdome.

Theſe Armes that you haue taken againſt him (ô Rebels) will turne to your owne ruine and confuſion, ſeeing God forbids ye ſo to doe, what-ſoeuer pretence ye make of Religion. Religion ſhould moue ye to pitty, and not to rage: to compaſsion, and not furie: to loue & regard of your King, and not to rancour or hatred: to a naturall French-affection of hys ſeruice, and not to an obſtinate will, to wound, deſtroy, and take his life from him, if ye could.

Now ſay my Lords and Gentlemen, if yet ye haue not ſufficient manifeſtation, that euen againſt Tyrants, Religion cannot ſerue for anie cloake or collour? The Spanyard, hath not he declared ſo much, who tearming himſelfe in Fraunce, *Protector of the Catholique Religion*, hath not hee (neuertheleſſe) ſuffered Paganiſme in many places of Granado, Andalozia, and Arragon, for the great * profit hee got by it many yeeres together? Will ye not yet bethinke your ſelues, what good affection the Spanyards haue (of old) borne to the French? Did they not (no long time ſince) kindly intreate thē at Florida:

eligion, ny thing es the nyard, if may get profit it.

where they pluckt out theyr eyes, to make them die the more miserably? Their drift is, to bee Commaunders ouer ye, and if you haue goods and faire wiues, to put you and your heyres to dearth, to possesse your wiues and your goods: as they haue practised the like in Flaunders, Naples, Millaine, and in euery place where they by force doe domineere. It is the Crowne, it is the Crowne that all this debate is for, although we hauing (as I haue proued) a lawfull succeeder, there cannot be gathered any occasion for such a debate.

VVhen heere-to-fore there happened anie such like strife, they had recourse to the estates of Fraũce: as it chanced after the death of *Lewes* the 10. called *Hutin*, that the Crowne was adiudged to *Phillip le Long* his brother, And after *Charles le Bel* to *Phillip de Valloys* his Cousin, against *Edward* king of England, who pretended the cause of his Mother, the daughter of *Phillip le Bel*, & sister to the last three kings: but there she had no right, by force of the *Salique* Lawe, which excludes the daughters of Fraunce from any succession. It is now no question of holding the estates, in this regard, seeing no one maketh doubt, but that the Crowne appertaineth to *Henry* of *Burbon*, by whõ, for his race & admirable perfections, with his happy fortunes in war, amidst so many trauerses: the estate receiueth more honor, being gouerned by such a king, thẽ

the King dooth of the estate, which comes to him by succession, as beeing the very neerest heire to the Crowne.

Then you braue Lordes and Gentlemen of Fraunce, whose famous Grandfathers defended this Kingdome by their vertuous strength, and made their glorie wondered at through the world: spend not your valiant & noble blood to your eternal destruction, but as your spirits are rockes of far more excellent perfection, so seeke such waies as are more worthy and cõmendable for ye. To bring again this estate, with the whole body of the Nobillity, who haue euer stood with the King, & from whom through false impression your selues are dismembred: into her former splendour & honorable quiet. Vnite your selues to your king your soueraigne Lord, to extirpate this rebellion, and chase hence your entertained euils, the Spanyards, your auncient and mortall enemies: thereby to bring and re-establish this poore afflicted Realme, into such peace and tranquillitie, as all good mindes desire, and is promised by your generositie & force, with the grace and blessing of God: who I pray to open your eyes, to let you wade no further in the loue of this vnlawfull League, that like a subtill *Thais*, is prouided of a thousand baytes and sleights to catch yee withall. But if ye continue in her seruice, ye shall find your selues betweene two stooles, wher-through (as the Prouerbe is)

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the taile falles to ground : and too late repentance, with moſt pittifull end, will be the recompence of your pernicious purſutes, and the diſhoneſt pleaſures you haue had with her.

Followe, followe then the ſteppes of the moſt magnanimous and valiant Princes of the blood, ſo many great Lordes, Marſhalles of Fraunce, Dukes, Earles, Marqueſſes, Barons, and Gentlemen of marke, the number wherof is infinite and innumerable, al which expoſe them ſelues and their deuoire, for the ſeruice of hys Maieſty, the reliefe of the eſtate, to preſerue you (if ye forget not your ſelues) in your goods, priueledges, and immunities, ſeeking nothing but the quiet and proſperitie heereof.

God giue them grace, and you likewiſe, to make ſome profit of this fore-warning, to the end, that wee hauing occaſion more and more, to bee thankefull to the King for his infinite bountie, & thoſe faithful ſubiects that attend on him: the celeſtiall fauour and aſſiſtance accompanying the Kings power, your amendment and reconciliation, may turne to the happie ſucceſſe of theſe publique affayres, the reſt and re-eſtabliſhment of thys diſolate Kingdome.

FINIS. A. M.